

Hollandia Bakeries under siege

Bert Witvoet

MOUNT BRYDGES, Ont. — Hollandia Bakeries is a small-town, "big-league" bakery that normally employs about 50 people. Since September 4 of 1984, the plant has been struck by the United Food and Commercial Workers (UFCW), local 206.

On Saturday, July 27, 1985, the union pulled out all its guns and staged a

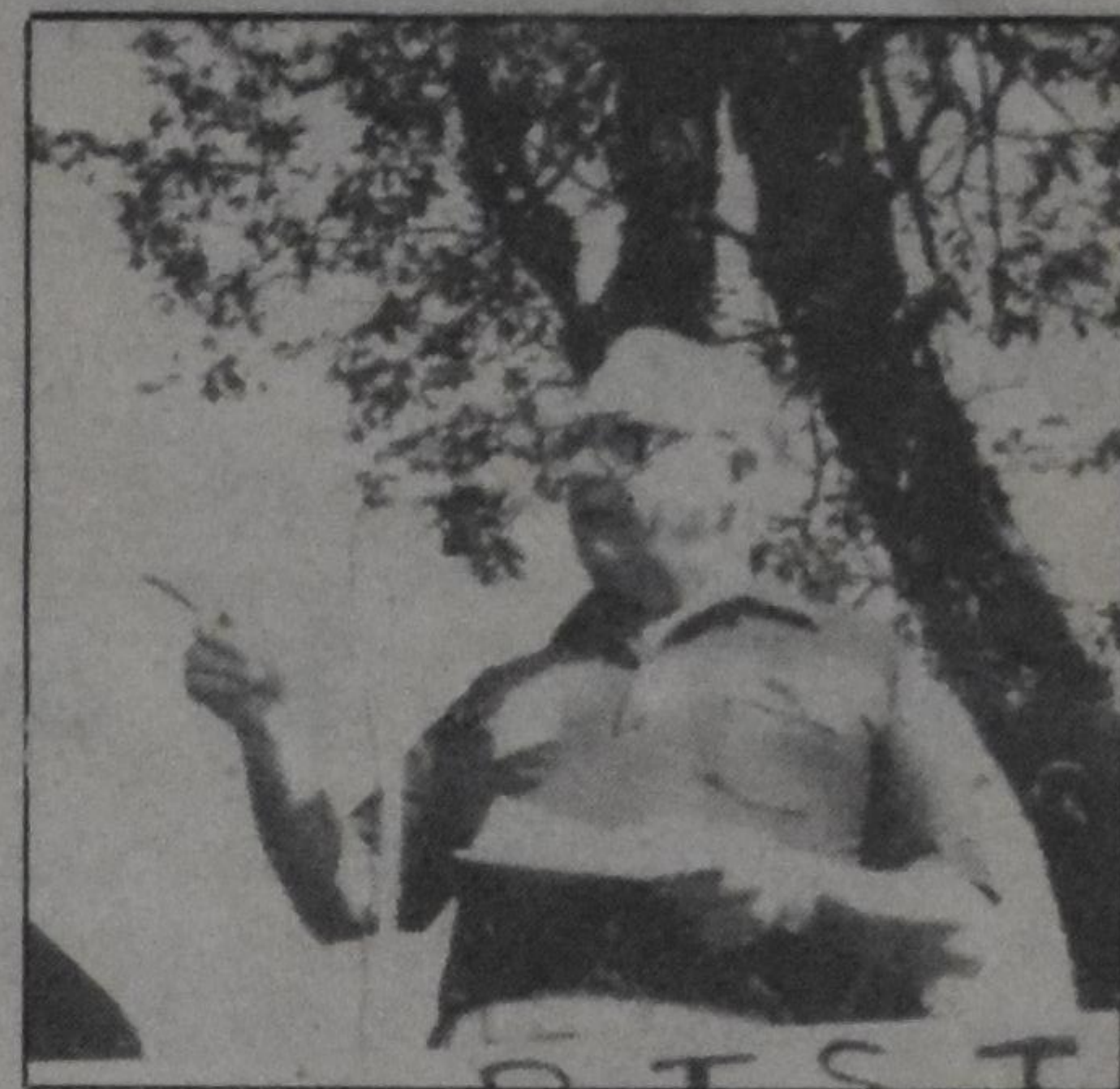
labour rally in front of the bakery. The rally, which drew about a hundred supporters, featured as main speaker Cliff Pilkey, President of the Ontario Federation of Labour. His words sounded ominous: "We've got to step up the boycott of Hollandia cookies until he (the owner) does not have any business left, or until he comes to an agreement."

The union story is simple. Hollandia

owner, Joop De Voest, is "a reactionary," comparable to the T. Eaton's Company management which stubbornly refused to bargain with their newly unionized workers. The UFCW asked for a 10% raise over two years; De Voest asked them to take a 10% pay cut and to reduce full benefits to half benefits. When assembly line workers make only \$5.70 an hour, then surely, asking for 60 cents over two years is not asking too much.

De Voest's story is equally simple. Hollandia is a small family firm, and at the time the union was asking for 60 cents across the board, the company was losing \$1,000 per workday. "I know you and I need more money, but if the bakery does not earn it, then I cannot give it to you," he wrote in an August, 1984 letter to all employees. He promised that as soon as the company was making a profit, the workers would be part of a profit-sharing scheme.

The union disputes the story of no profit, having concluded from management demands since then that the bakery is making money. De Voest admits that since that time the situation



Cliff Pilkey, president of the Ontario Federation of Labour

has improved because of certain measures he has taken, not the least of which is the fact that he did not give into union demands. He now has replacement workers who are content to earn less than the strikers earned before they went on strike.

The time of reckoning

By De Voest's own admission, union-management relations at Hollandia Bakeries have not always been harmonious. In the seventies, Hollandia was organized by the Christian Labour Association of Canada. "I was a tough negotiator," says De Voest. "Things got kind of rough at times."

About six years ago, the unionized workers at Hollandia decided to switch from the CLAC, which according to some workers was too nice to the employer, to a union that said it had more clout and was going to get them better benefits. Enter the United Food and Commercial Workers, Local 206.

The first contract was, as is usual, an easy one. The strategy was to first set foot inside the plant and then go after the desired benefits with the next contracts. That time came in May of 1984.

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Calvinist Contact

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Federal court to review McBurney ruling

TORONTO, Ont. — The McBurney educational justice case will be heard on September 11, this year. The Federal Court of Appeal will hear Revenue

Canada's protest against the August 1984 ruling by the Federal Court Trial Division in favour of Lyle McBurney and other independent school

supporters. At issue is the income tax deductibility of parents' contributions to Christian and other alternative schools.

Mr. Richard Fitzsimmons, tax counsel for Citizens for Public Justice, will again defend the educational justice position advanced on behalf of Mr. McBurney and other independent school supporters. He successfully argued their case in the Federal Court Trial Division in January, 1984.

Up, up and away with Faith 20



C.C. Staff

GUELPH, Ont. — Sunday, June 23, was a special Sunday for the children of the Christian Reformed Church in Guelph. They sent up 250 helium-filled balloons with the message "listen to the Back to God Hour Faith 20" and also their name, church address and address of the Back to God Hour. Over the last four years children of the Guelph CR Church have brought in over \$2,000.00 for the program.

"Voice of Life" is a radio station on Dominica in the Carribean which was donated to the Back to God Hour. There is a potential listening audience of approximately five million people. Out of these five million, half of these are children under the age of 12. The "Voice of Life" is on the air 19½ hours daily. There are two children's programs among all the other programs and that is where children of church schools fit in.

The money which the children bring in is being donated to the Back to God Hour to support the "Voice of Life" and especially these children's programs. So what really happens is that children bring the gospel of Jesus Christ to the children in the Carribean by way of radio waves.

There are plenty of balloons available for any Sunday School class by contacting Mr. Jack Thalen, Regional Representative, 82 Cedar St., Guelph, ON N1G 1C5 or phone (519) 824-7637.

Christian leaders denounce anti-Judaism

Jeff Adams

CALGARY, Alta. — Spokesmen for several church denominations agree it will be some time before they can assess what damage Jim Keegstra may have done to public opinion towards Christians.

Keegstra, a 51-year-old former teacher and self-professed Christian, was convicted recently of promoting hatred against an identifiable group — Jews — through his classroom instruction at Eckville Junior-Senior High School, about 90 kilometres north of Calgary.

The former town mayor taught students for several years that some Jews were organizing a massive conspiracy to take over the world. Keegstra also told the youngsters that reports of millions of Jews dying in Nazi concentration camps during the Second World War — information that is well-accepted by historians — were exaggerated.

He testified repeatedly during his 15-week, well-publicized trial that Judaism poses a threat to Christianity. But at a Calgary news conference a day after Keegstra's conviction, area churchmen protested against his attacks on Jews.

Christians are not anti-semitic

"We accept that Jews are non-Christian (but) we reject the claim that they are anti-Christian," they said.

The religious leaders said they deeply regret that Keegstra spread hatred in the name of Christianity, thus harming the image of Christians everywhere.

"Every group has trouble with its fringe," said Rev. Roy Bell, of First Baptist Church in downtown Calgary.

In a prepared statement, the churchmen said, "Jesus was born, lived and died a Jew, and the essential message He brought to the world was a direct outgrowth of the Jewish messianic tradition."

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Calvinist Contact

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Editorial

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Hold on to Scripture ... and your hat

Our July 5 report on the "Cosmos Conference" held at the Toronto Institute for Christian Studies has elicited a number of letters from readers. So far all of them question the thesis of the Calvin College geology professor Dr. Davis Young that the earth is billions of years old or that there appears to be no compelling evidence for a world-wide flood.

We welcome this discussion. It shows that our reading community has not fallen asleep.

A challenging book

Approximately the same time these letters came in, a book from the Dutch Christian publishing company J.H. Kok arrived in our office. The title *Houvast aan het Hemelruim* and the subtitle "Een pleidooi voor de Bijbelse opvatting dat de zon om de aarde draait" can best be translated as *A Hold on the Heavens*: "a plea for the biblical concept that the sun revolves around the earth." The author is Mr. Wolter van der Kamp from Pitt Meadows, Alberta.

The book wants to show that the heliocentric (earth-turns-around-sun) view of the universe, accepted as gospel truth for 400 years, may not be such a convincing proposition. The thesis of the book is that it is scientifically easier to demonstrate that the sun turns around the earth than the other way around. The author puts it even more strongly: "the Bible accepts this point of view as self-evident, without ado; therefore my thesis is true."

It is beyond my capacity as a lay-scientist to test the validity of Mr. van der Kamp's thesis. However, having learned from history that we must not place too much confidence in the "findings" of scientists, including those of Galileo, we must at least give Mr. van der Kamp the benefit as well as the disadvantage of the doubt. Perhaps he is right; although I would be very surprised if he were. I almost hope he is right. It makes me feel a little bit more secure as a universe dweller to know that the earth is at the centre.

Consistency required

But the real purpose of mentioning the van der Kamp book is to demonstrate that we sometimes talk out of two sides of our mouth when it comes to deciding what the Bible is really saying.

If I went on record now as saying that Mr. van der Kamp is wrong and that the earth turns around the sun, would anyone write *Calvinist Contact* and accuse it of turning the Bible into a book of myths? Would anyone on that point question the faithfulness of the Editor? I don't think so. Yet, it clearly says in Joshua 10 that general Joshua commanded the sun and moon to stand still. Now, for the moon to stand still presents no problem for a helio-centrist. But for the sun to stand still, that is quite another matter. It means that you can no longer believe that the earth turns around the sun. Stubbornly holding on to that belief would seem to make us unbelievers of Holy Writ ... unless we stop looking at Scripture as a scientific textbook, and begin to read it as a reliable account of the covenant faithfulness of God.

I think there is a lesson in this for all of us. Let's not give in to an emotional banner of truth waving on these matters. Let's at least be honest and consistent. If we don't call anyone a heretic for thinking that the earth turns around the sun, we should not call anyone a heretic for thinking that the earth may be billions of years old. It may be, and it may not be. That is not a scientific question.

Science must be open-ended

It does not hurt to say that we allow ourselves to be too easily to be impressed by what scientists

claim to be the proven reality. I think Mr. van der Kamp is doing us a favour by courageously standing up as a scientist and saying that there is a very good case to be made for the view that the sun turns around the earth. Saying that will almost immediately call forth knee-jerk responses of ridicule, but it opens up our field of study to suppressed possibilities.

To say, as Dr. Davis Young is reported to have said, that there appears to be no compelling evidence for a world-wide flood, is not saying very much. There appears to be no compelling evidence available to me some 50 years after the fact that I am a true son of my mother either. I don't even look like her! But I believe her when she tells me that I am.

How much belief?

Belief is very much at work in every branch of science. We are religious creatures who cannot escape the need to have faith. But it is rather important that we do not believe too much or too little. And that is where the complexity sets in.

People who say that there is no God, or that Jesus Christ is not the express image of the Father, or that we don't have to do cultural activities as acts of obedience and love, believe too little. People who say that science is autonomous, does not need revelation, also believe too little.

But people who say that the earth is flat and has four corners, because the Bible says so, believe too much. Unless the pictures of earth sent back from the moon are fraudulent pieces of art, cleverly doctored by US space technologists, we may say that the earth is round. God has given us eyes with which to see, and these eyes help us realize what God is really saying in the Bible.

Scientists have opened our eyes to a lot of things our forefathers and mothers never dreamt of. Let's not be afraid of new findings. To a large extent we may trust our eyes and minds. And true findings will never contradict the revelation of God. In fact, they are part of that revelation. So let's keep an area of life open to examination and doubt, at the same time focusing our attention on crucial matters of faith.

Does the earth turn around the sun or does the sun turn around the earth? Who knows for sure? Is the earth 6,000 years old (Usher's chronology) or billions of years old (Young's chronology)? Who is absolutely certain on this point? Maybe Mr. van der Kamp is the real Galileo. And perhaps Dr. Davis Young is.

Letters

Scientific explanation beats cartoons

It ain't no Reformed advertising for Calvin College nor for I.C.S. to put Dr. Davis Young with his slideshow on the front page of C.C. (July 5).

However, we trust that you will soon provide some space to scientists who claim with equally valid arguments that the Grand Canyon indicates a violent past, with layers showing lifeforms beneath those without.

When our believing scholars would only look for evidence in conformity with the biblical record, we might start believing them.

In my lifetime, the creation story from the Bible has not changed, but in this short time the explanations from

scientists, about how it all came about, are so numerous and contradictory, it beats the funnies.

By promoting such talks, one wonders which institution is sliding faster and that in an age when evolution is being written off in the scientific world.

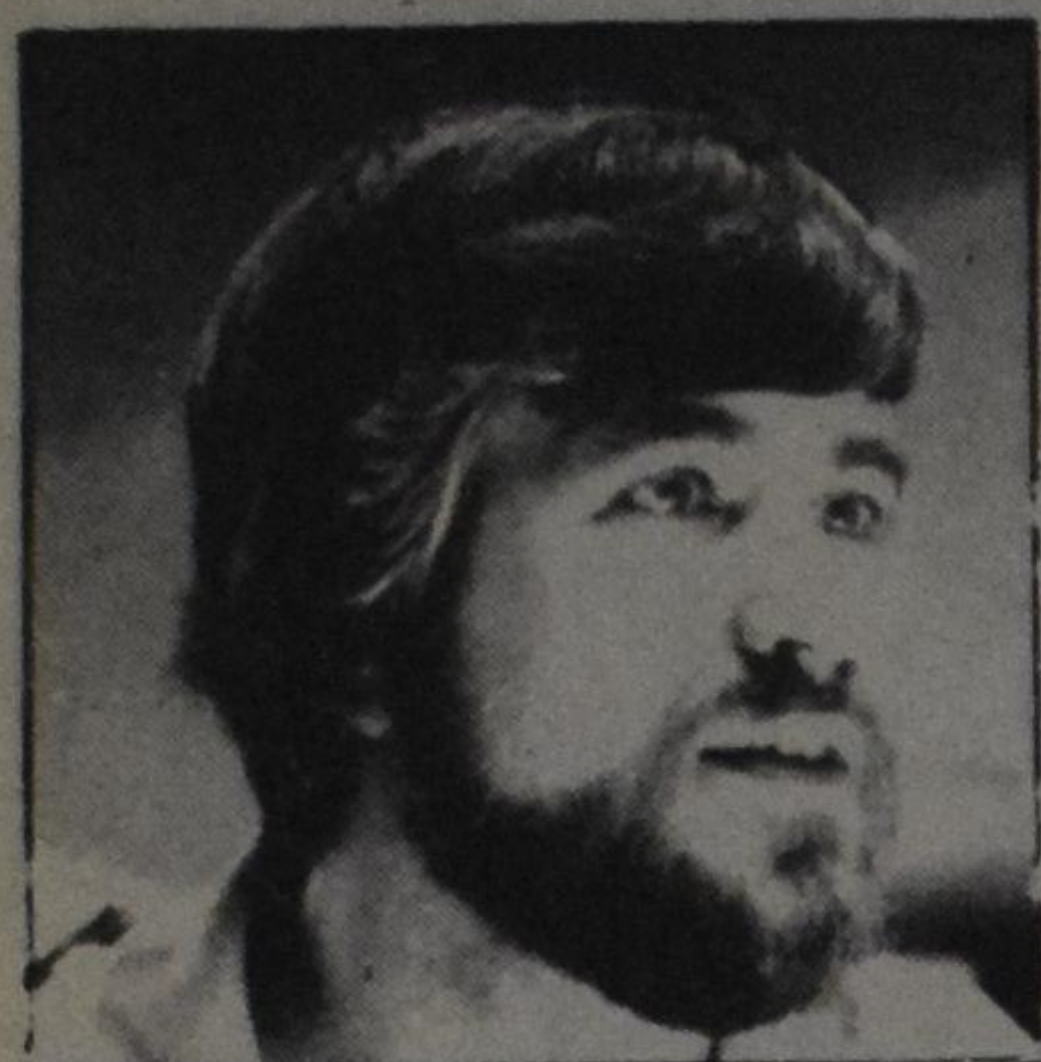
Old fashioned beliefs die hard. Sad to see that our people still take their belief in an old earth from the rigid framework of pastor to be Darwin.

**Dirk Brinkman,
Bowmanville, Ont.**

Science has no answers for miracles

Where was Professor Dr. Davis Young a million years ago?

JUST A MOMENT/HERMAN PRAAMSMA



"The promise is for you and your children"
(Acts 2:39)

Quite recently we started a beautiful thing in our congregation. We had people talking to each other during communion. Not just some people, but all who were there — men, women, and their children as well.

While the bread was passed down the rows, people would pass it to their neighbour with the words: "The body of Christ, given for you." As the wine was passed out each person would say to his or her neighbour, "The blood of Christ, shed for you." And those phrases would be prefaced with the person's given name: "Joanne, Henry, John, Mr. Vander, Oma Ten Bok — the body/blood of Christ was given/shed for you."

What a wonderful, personal thing communion becomes, when your four-year-old son says to you, "Dad, the body of Christ, given for you!" It makes the central salvation event something very moving and "here and now." To hear in so many words the shared confession of the church from the lips of those close to you is an enriching thing. And to say to your little eight-year-old daughter: "Marcia, Jesus blood was shed for you," gives expression to our deepest covenantal convictions, and ties you together in a way you haven't experienced before.

The wonderful thing is that this way of celebrating not only highlights the personal confessional element, but it draws in the *entire* covenantal community, children as well as adults. And who would deny that children are one-hundred percent part of that community? They may not yet be able to fully participate (that might be worth a healthy debate, come to think of it! We are Reformed when it comes to baptism, but perhaps a bit Baptist when it comes to communion!). But our children can and should be more fully involved in this very central act in the life of the worshipping community.

In the Old Testament, children were intimately involved in the rites of the Passover, right down to choosing the very size of the Passover lamb. This covenantal meal was to celebrate the fact that God *gave life to children*, as the Angel of Death passed over their houses.

Now Christ is the Passover Lamb of the new covenant, a covenant in His blood. A new covenant in which the promise is "to you and your children."

Children should have a much deeper and closer involvement in the life and liturgy of our churches. They are the Lord's heritage. They, say Jesus, should be allowed to come unto Him, since to them belongs the Kingdom of heaven.

During communion they should hear and understand what the Lord has done for His people. And where it is at all possible, they should be spoken to and take active part in the proceedings.

Many of us are quite moved during communion. Do our children know why?

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

Longer Letters

We must detest apartheid policy

At the last Synod of the Christian Reformed Church of North America, I pleaded for restrictions on the CRC's relationship to the Reformed Church of South Africa (GKSA) in view of the fact that the GKSA in practice promotes *apartheid*. If it is a sin and a heresy, as our previous Synod said, we must have nothing to do with it. I feel that recent events in South Africa have justified my concern at Synod.

It is for this reason that I strongly disagree and object to your conclusion of July 19th editorial: "We love our South African brothers and sisters, black and white, whether they are for or against apartheid. We stand next to them, equally guilty, equally in need of forgiveness. May God have mercy on us all."

Sure, we must love the blacks and the whites in South Africa. But just because I love them all I must say to the blacks: "I suffer with you under the injustice" and to the whites: "I detest your apartheid-policy and call you to repentance." The Lord Jesus spoke in different terms to the Pharisees than to the publicans, though He loved them all.

Our sin of discrimination against e.g. Indians or women is no excuse for the brutal practices of apartheid which denies the blacks even the protection of the law of the land.

**Rem Kooistra,
Waterloo, Ont.**

Response

I don't see any contradiction between the editorial you refer to and your letter, Dr. Kooistra. I was quite clear about the fact that South Africa's apartheid policy is revolting, though I questioned whether the majority of Canadians really understand what it is like to be discriminated against. I approved in the editorial of economic sanctions.

And then in the last paragraph, the one you so strongly objected to, I observed that a huge thunderstorm is gathering around South Africa, and that God's wrath over apartheid is coming as surely as night follows day. At that point, when judgment is being

executed over others, we should not feel triumphant or morally superior. We should say with the Old Testament scripture, "Who can stand when He appears?" At the point at which God scrutinizes us we are equally guilty with all races and nations.

Saying this does not take away the need for sanctions and other actions of disapproval. I hope you can see the intent of my last paragraph.

Editor

Redeemer needs more space

As a "pioneer" student of Redeemer College, who will hopefully be in its first graduating class, I wish to respond to the article "Concerned voices question Redeemer plans" (C.C., July 19). It appears that the basis of both Mr. Kruysse and Mr. Vander Vennen's objections is the idea that Redeemer can continue to exist in its present facility.

This idea is totally false, and as a student I see it every day. Our library, which occupies four classrooms, is so small the shelves are totally full and there is room for only 20 students to research and study. As a result, two other classrooms are set aside for studying. This space for 70-80 students does not meet the needs of over 200 students.

The cafeteria, which was already overflowing last year, will be swamped this September. The increasing faculty, to meet the higher and higher enrolment, need more space for their offices. The idea of moving the administration elsewhere would be a bureaucratic nightmare; they already have enough difficulties operating in their present cramped quarters.

If anyone still has any doubts about Redeemer's need for space he should visit the college while it is in session. I would be very happy to offer anyone a personal tour.

**John H. Noordhof,
Strathroy/Hamilton, Ont.**

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

When I read Genesis 1, I read that God said, let there be light, and there was light. God Almighty, through his sovereign power, creates immediately and doesn't need millions of years to form the earth and its fulness, including animal and human life.

In Luke 4:1-13 Satan says to Jesus, "If you are the Son of God, tell these stones to become bread." Satan recognized the sovereign, eternal, creating power of Jesus Christ.

In Mark 6 we read that Jesus feeds 5,000 people, thereby showing His creating power. The same chapter also shows His sovereignty over water, sea and wind.

In John 11 we read that Jesus raised Lazarus from the dead.

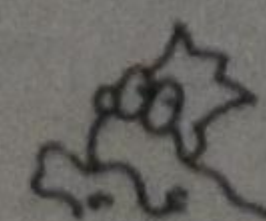
Science has no answers for all this, nor for the question how old the earth is. The humanist does not tolerate God's creating power.

**Ed Numan,
Smithers, BC**

What about the mountain and the birds

According to a report on the "Cosmos Conference" at the Institute for Christian Studies (C.C., July 5, 1985) "there appears to be no compelling evidence for a world-wide flood."

No compelling evidence? But, what



Pontius' Puddle

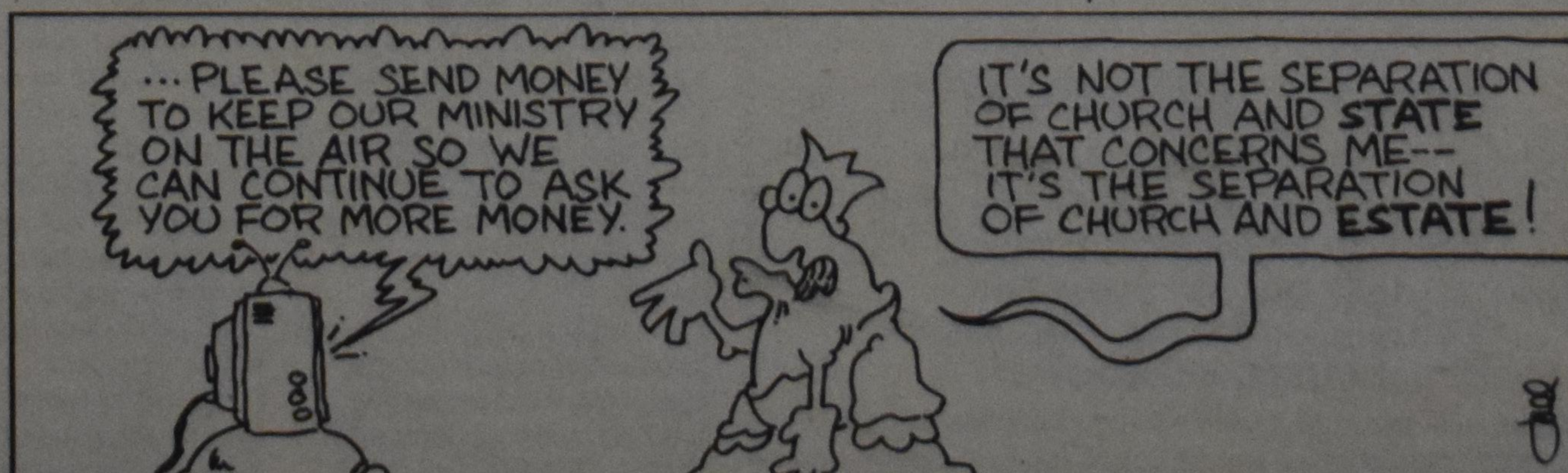
about Gen. 7:17-24? We read there that the waters "prevailed so mightily upon the earth" that all the high mountains were more than five meters under water. Not only all mankind and the land animals died, but also the birds.

If this was a local flood, then at least local mount Ararat must have been covered. Did not the Ark finally come to rest upon it? Mt. Ararat belongs to the higher mountains of the earth (16,946 ft - 5,165 m). Must we now believe that the

Lord "walled up" the waters around the Middle East to make sure the flood was local?

And what about the birds? In the case of a local flood they could have easily flown away but Scripture tells us that they all died. If the scientists are right, the biblical story of the flood must be a myth! Who shall we believe, the scientists or the Lord?

**Albert Zuidhof,
Ottawa, Canada**



News

Hollandia Bakeries under siege

... continued from page 1.

Of the 50 workers at Hollandia, only 35 were unionized. Of these 27 attended a meeting called in September that was to determine whether the union would go on strike. The vote was 14 for and 13 against. The strike was on.

The story of the strike

When the strike went into effect, ten unionized workers went to work, and 25 walked the picket line. Since then, one more has returned and ten have found employment elsewhere. The striking remnant now consists of 14 women.

These women have braved all kinds of weather since September last year, only to find that the bakery was doing better without them. Ugly scenes developed on the picket line. Workers and customers who came to the plant retail outlet were accosted and shouted at. De Voest estimates that up to \$25,000 damage has been done to building, vehicles and local business.

In desperation the union has begun to call for a boycott of Hollandia cookies by its own members and by stores who fall under the bargaining powers of the Ontario Federation of Labour. According to Cliff

there should be laws to protect small businesses from this kind of boycott. A lot of innocent people get hurt. But if it is the Lord's will that this business cease operations, then I will accept that."

What was offered

It is difficult to reconstruct negotiations between Hollandia and UFCW Local 206. Both sides claim that the

before considering an increase for the unskilled workers," he explained. A Hollandia news release dated July 26, 1985, states that the combined income of De Voest and his wife, who also worked full-time, was \$25,000 in 1984.

Stand-off politics

Joop De Voest does not see how the conflict can be resolved amicably at this stage.



The strikers

other was unreasonable.

At the rally of July 27, Cliff Pilkey put the union case this way: De Voest wants to first look after his non-union employees, in other words management. Then come the shareholders. Once he has looked after these, he can give what is left of the profits to the unionized employees.

According to Pilkey, this shows that De Voest's priorities "are badly out of focus. The workers are the ones who generate the profits; they ought to have the first piece of the action."

De Voest paints a different picture. He complains that since 90% of the unionized workers are packers, they want across-the-board increases, without differentiating between skilled and un-skilled labour. If he were to give in to such demands, skilled machine operators and doughmakers will eventually lag behind in wages and leave the business. Yet these he considers more important to the business.

Secondly, he has offered to open his books to a certified accountant representing the union, to show that the business was indeed suffering loss at the time of the negotiations. The union has not taken him up on this offer.

"Because the skilled staff was falling behind and because I was not getting a reasonable return for investment, I wanted an increase in these areas

The day of the labour rally

Bert Witvoet

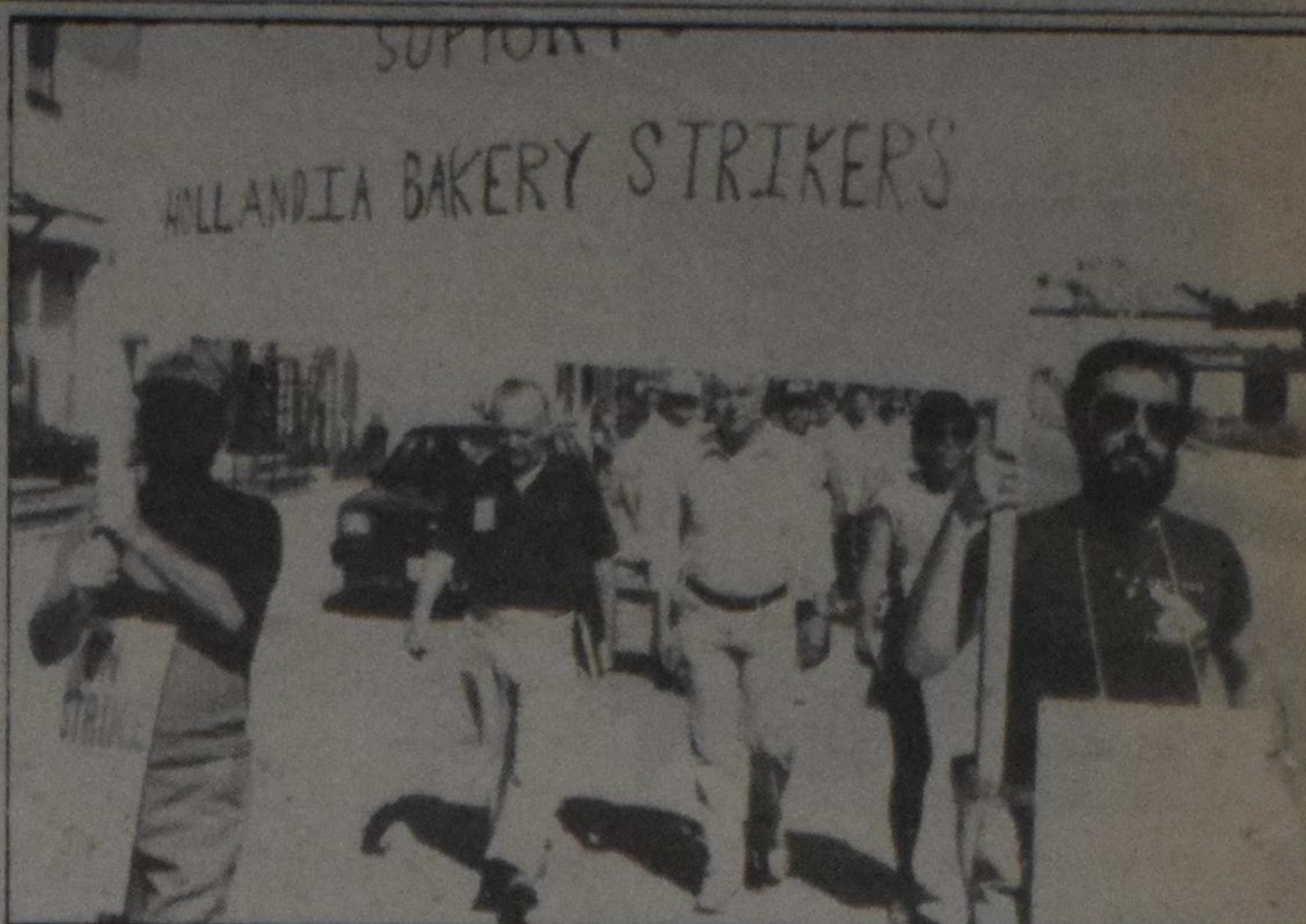
It was a bright, sunny day when I made the two-and-a-half-hour drive from St. Catharines to Mount Brydges, Ontario. I was early, but not the first to arrive at the park in the centre of town. Organizers of a boycott rally against Hollandia Bakeries were standing around, preparing for the one-kilometer walk to the bakery site east of town.

As the line of some hundred supporters began the walk, I strode along with a journalist from the *London Free Press*. "You realize that all of this is put on for our benefit," he commented. "Yes," I replied, "and we are all playing our assigned role."

When the group arrived at the site, a small band called "The Country Review" was already in place on top of a flatbed truck. Their first number was "She's a good-hearted woman in love with a good-timin' man." The audience clapped to the music. The band leader said something about having talked to God and that "He gave us the best weather we could have."

Larry Leng, President of the London District Labour Council of the United Food and Commercial Workers (UFCW) introduced Cliff Pilkey, well-known President of the Ontario Federation of Labour. Pilkey addressed the "brothers and sisters," and said that although someone had given credit to someone up there for the weather, he thought that McDermott had done it.

Mr. Pilkey had only familiarized himself with the Hollandia situation that morning, and it was noticeable



Supporters of the Hollandia strikers

Reluctant to consider the possibility of having the striking workers return to the plant, he thinks that such a move will destroy harmony among the workers. "Too much has happened," he says. Then, in a somewhat softer tone, "It depends on whether they have the proper attitude."

Nancy Scholtens, picket captain and member of the negotiating committee, may find it equally hard to return. "He has been extremely difficult," she said of Joop De

Voest. "It was an unpleasant place to work. You were watched all the time." She was somewhat hopeful that the clout of the Ontario Federation of Labour will achieve what the 14 of them could not achieve by themselves.

And thus the two sides are deadlocked in what has become Ontario's fourth longest strike. It now remains to be seen which one will crack first under the pressure of time and human resistance.



Joop De Voest: ill-prepared for confrontational unionism

Pilkey, 800,000 workers are members of this federation.

De Voest admits that the boycott is having some effect on business, but he does not want to give in to pressure tactics by the union. "I like the business," he said in an interview at his home. "I'm providing employment to a small rural community. I think

that his message was a brief memorized statement which he repeated later on in numerous interviews. He called the strike as significant as the Eaton's strike, and then launched into an account of the kind of offer the management of Hollandia Bakeries had made.

He outlined the following plans: "First, we will step up the boycott, secondly, we need to get the government involved to get the parties back to the bargaining table and thirdly, we have to guarantee that the 14 women are financially supported so that no one will starve them back to work."

After his speech, I asked him whether he knew that DeVoest was willing to open up his books. That was insignificant, according to Pilkey. "We know that he is making a profit." He added that if "Mr. DeVoest was such a good Christian, as he purports to be, then he ought to look after the workers first of all. That is Christian ethic."

When I asked him whether management and investors were not equally important in a business enterprise, he simply reiterated his previous statement that workers have priority. "They are the ones who generate profit for the company."

In the mean time the band had struck up again and people were invited to take in some refreshments and later join a picnic.

I walked back to town alone, thinking how sad it was that people could be at odds with each other for ten months. How many times had the sun set on their anger?

I felt sorry for the 14 women who had been out on the picket

line all this time. I could understand their frustration and anger. Would they do it all over again if they had known? And what did this temporary boost of morale really mean?

I also felt bad for Joop De Voest, who, in a sense, is ill-prepared for confrontational unionism. Small businessmen take a lot of pride in their enterprise and have often experienced years of hard work and little income. It's not easy then to sit across the table with what appear to be invaders into the family enterprise. These businessmen can be stubborn and impatient, no doubt about it. And they are not always sensitive to the investment workers bring to an enterprise.

But in this situation, did DeVoest really have any choice? How can a company give an increase in wages if the profit is not there to make it possible? He's been through a lot of harassment and must now face the consequences of a strong-muscled attempt to boycott his product.

Weren't they all, I thought, strikers and management, victims of a union that unashamedly pursues the godless adversary principle of socialist humanism? I felt I had tasted something that had come straight from the French Revolution: the spirit that says, "neither God nor master." And what I tasted did not suggest a happy solution to the conflict in Mount Brydges.

Broad, Joldersma

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David A. Broad, B.A., L.L.B. Martin Joldersma, B.A., L.L.B.

Pressreview

Carl D. Tuyl



Inexorably, like postal workers aiming at a strike, this summer marches toward its appointed end, which, as everyone knows, comes when the children return to school, never mind all this talk about any equinox. Our sovereignty over Northern waters is very much in discussion. The U.S. Coast Guard ship Polar Star ventured through the Northern passage unaware of our hymn about the true North, strong and free. Prime Minister Mulroney who already in his election campaign pledged to give the Americans the benefit of the doubt, has gone way beyond that election promise by giving the Americans the benefit where no doubt in anyone's mind existed about the purpose of the voyage. The government, by mouth of the Minister for External Affairs, tried to minimize the importance of the event, but we all know that our own true North has been violated.

Another rather unfriendly American gesture was the appointment of a new ambassador by the name of Niles who had just risen above

the rank of doorman in the U.S. diplomatic corps. All this goes on in spite of Mulroney's insistence on our special relationship with the United States. It begins to look like a bit of a one-way street. It was good to hear from our former Minister for External Affairs, Jean Chretien, who sharply criticized the government's passive attitude.

The other great subject of political discussion was free trade, or as Mr. Mulroney calls it, "enhanced trade" whatever that is. It seems that free trade is a sort of mutual agreement between Mulroney and Reagan with no one else agreeing. The Canadian Federation of Labour is certainly not in favour of free trade. Said comrade Cliff Pilkey, Federation president, "Some Ontario industries would die, especially the ones involved in the manufacturing of machines, clothing, textiles and shoes." Most certainly we could not count on the American Congress to be enthused about free trade. Just before those legislative gentlemen went on their

summer vacation, or as they call it "recess," they conspired to slap a \$5.00 per barrel tax on imported oil. And if that would not convince you, ask the Canadian hog producers or the British Columbia lumber industry how much the Americans try to keep their product from being imported into the good old U.S. of A. Sometimes it looks like free trade is a combined Mulroney-Reagan pipe dream.

Like always there was news from the post office. That is the place, you might remember, where so many people suffer from that mysterious malady that strikes only on Monday. Mr. Michael Warren who thought he could run the place with efficiency in mind submitted his resignation. The man experienced what all of us already know: that efficiency in the post office is an elusive *fata morgana*. Both the government and the unions combine to keep efficiency far from the places where our mail is handled. Anyway, Mr. Warren will probably not yet apply for welfare; his severance pay should keep him in pocket money for quite a while. It better; he just got married.

There were all kinds of rumours around the person of the Speaker of the House. Very interesting rumours indeed. Papers reported that much of his current bad press was due to the fact that he did not favour his earlier political cronies sufficiently. Could it be in Canada? could it now? Things like that do not happen here! Look at our own beloved Mulroney. Did he not in his goodness appoint two Liberals to very important positions? Yes sir, he did. It might, however, not be as altruistic as

it sounds. The more likely explanation is that Mr. Mellowrooney is seeking better policy advice after his disastrous experience in the proposed de-indexing of pensions.

The signers of the Helsinki Accords, signed August 1, 1975, met again after ten years. How the Soviet delegates even had the evil courage to partake in such a conference is far beyond me. There is, somewhere in some Soviet prison, a certain Jakob Rein, languishing with a five-year hard labour sentence. His crime? Jakob Rein is an Evangelical Lutheran minister who held prayer meetings without permission from the authorities. Soviets at the Human Rights Conference is like teetotalers at a meeting of Local Tavern Keepers! And while we're talking about them anyway; why did you think that Gorbachev — with a lot of fanfare — announced a five-month pause in the testing of nuclear weapons? If you think it was seriously motivated, you probably also believe that babies come from cabbage patches.

The situation in South Africa reminds me more and more of the medieval Dutch attitude and reaction toward Indonesian nationalism. In 1945, instead of economic help we sent the 7-December division, and instead of missionaries (the churches excluded) we sent mortars and bombs. Bloodshed on a devilish scale in South Africa seems inevitable. Freedom cannot be suppressed forever. Power blocs of blacks are beginning to form in that country, and for the first time

more than 200,000 black miners announced plans to strike in three weeks if this state of emergency is not ended. The state of emergency in South Africa is exactly like the marshall law in Poland of a few years ago. It gives the government the opportunity to lock up political opponents.

On a more humorous note, an article in the *Toronto Star* reported that four Soviet soldiers, lost while on manoeuvres in Czechoslovakia, traded their tank to a tavern owner for two cases of vodka. The article mentioned that the fate of the pub owner and the Soviet soldiers was unknown. Presumably they have not been promoted!

I was privileged this week to witness a rather important event. Carl Jr. caught his first edible-sized pickerel. He was so excited that we had to go home and immediately show the catch to the assembled members of the family. Both Carl and the fish were, of course, duly photographed. Our youngest granddaughter's education is also making rapid progress. She can imitate the sound of half a dozen animals which is no mean feat, really.

We're off to East Germany. From all sides I am told to keep my mouth shut, but if as some say, they will take my Bible at the border, they haven't heard the last of it. More than four decades ago some Germans took my Bible away; I am not going to let it happen again.

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Christian leaders

... continued from page 1.

"Jesus, as well as the apostle Paul, loved the Jewish people. Contemporary Christianity has denounced anti-Judaism as absolutely irreconcilable with the profession and practice of the Christian faith."

Expressing care to Jewish community

The statement was endorsed by the Anglican dioceses in Calgary and Edmonton, the Alberta Synod of the Evangelical Lutheran Church in Canada, the Presbyterian Church of Canada, the Canadian Council of Christians and Jews (Western Region), the Calgary Council of Churches, the Calgary Evangelical Ministerial Association and First Baptist Church.

The religious spokesmen said they couldn't condemn Keegstra's teachings until the trial ended because their view might have prejudiced the outcome and landed them in jail.

"We represent the core of the Christian community,"

Robert Pynn, Anglican archdeacon for Bow Valley, told the news conference. "We're trying to express to the Jewish community that we care."

Keegstra could have been sentenced to as much as two years in jail, but Court of Queen's Bench Justice John MacKenzie opted for a \$5,000 fine.

Pynn endorsed the judge's decision not to imprison Keegstra saying, "I'm not interested in retribution."

He added that most Canadians will be relieved to hear Keegstra was found guilty, but the verdict doesn't mean an end to anti-semitism in this country.

"It will stay alive," he predicted. "It's an ongoing issue in our nation."

Editor's note:

Jeff Adams' Canadian Press colleague in Calgary, Steve Mertl, covered Keegstra's trial and is writing a book on the experience.

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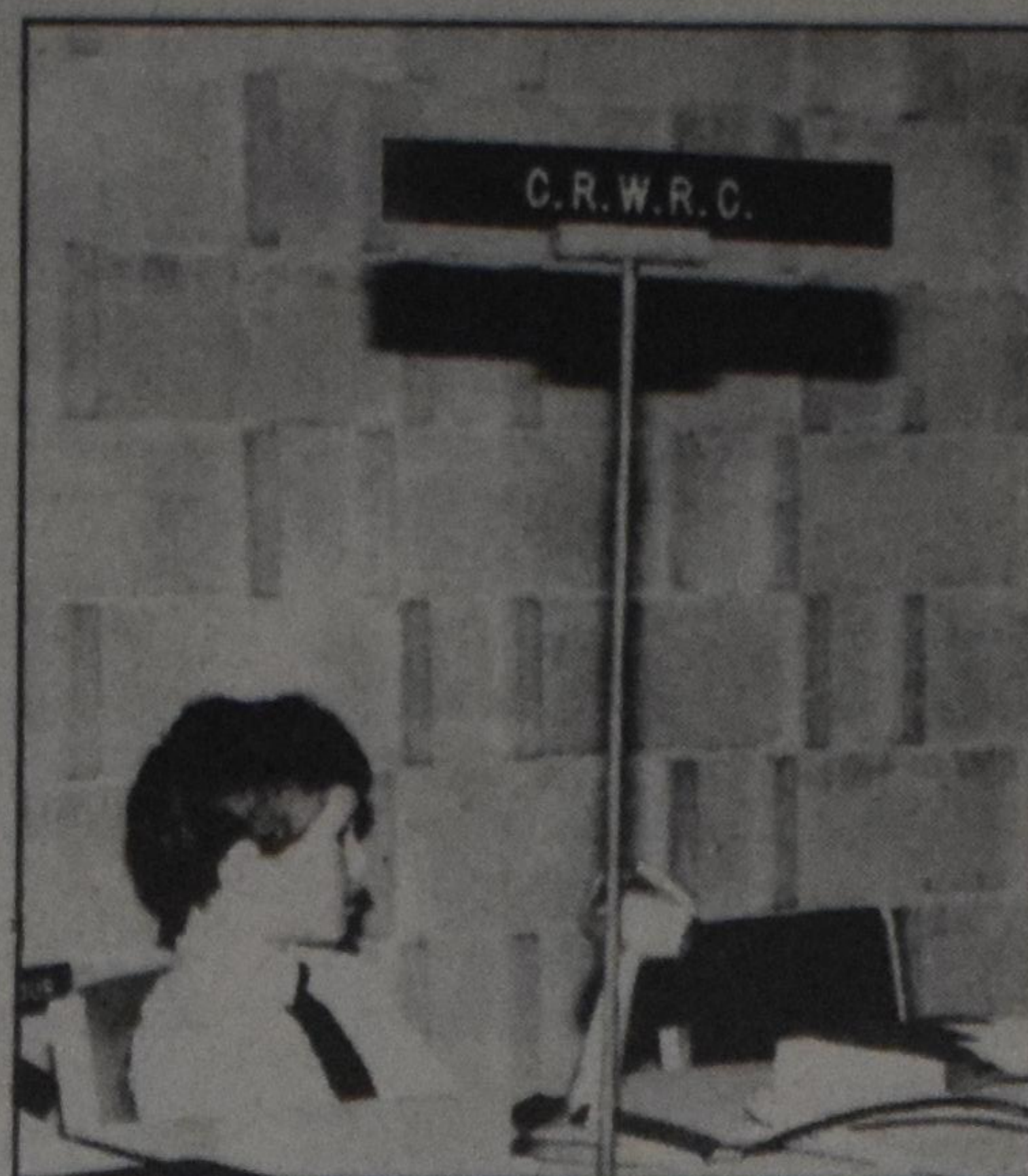
P.S. Wij spreken Hollands

Church

Marian Van Til, page editor

Synod's youngest delegate

Seth Guge, ten-year-old grandson of Presbyterian Church of America delegate Elwood Woods, listens attentively while his grandfather brings greetings to the 1985 Synod of the Christian Reformed Church. Seth flew his grandfather's plane unassisted half of the way from Elgin, Illinois to Grand Rapids, Michigan. His grandfather, an elder in the Presbyterian Church of America, is a licensed pilot. Perhaps Seth will in the future be able to serve the CRWRC as a bush pilot? BW



photograph by Bert Witvoet

Church News

Christian Reformed Church

Called

— to Calvary, Flamborough, Ont., Rev. Albert Dreise of Palmerston, Ont.

Accepted

— to Reformed Theological College of Nigeria at Mkar (Iron Springs, Alta., calling church), Rev. Wayne Brouwer of Iron Springs, Alta.

— to East Islip, New York, Rev. Ken Verhulst of Peace Community Church, Calgary, Alta.

— to Cobourg, Ont. as associate pastor (as part of the function of Regional Coordinator of Pastoral Services for the Province of Ontario), Rev. D.N. Habermehl of Cobourg, Ont.

Declined

— to Corvallis, Oregon, Rev. Ken Verhulst of Peace Community Church, Calgary, Alta.

— to Sumas, Washington, Rev. Daniel De Groot, ministerial credentials Maranatha, St. Catharines, Ont.

New Clerks

— First CRC, Drayton, Ont.: Dirk Lammers, First Chr. Ref. Church, Box 129, Drayton, ON N0G 1P0; 519-638-2349

— Providence, Beamsville, Ont.: J. Voorberg, Mountainview Rd., S., R.R.#2, Beamsville, ON L0R 1B0

— Bethany, Fenwick, Ont.: Andy Glasbergen, Bethany CRC, P.O. Box 61, Fenwick, ON L0S 1C0; 416-892-3285.

— Covenant, Edmonton, Alta.: Henry Wisselink, Covenant CRC, 8810 Meadowlark Road, Edmonton, AB T5R 5W6; 403-484-7344.

— Community CRC of Richmond Hill, (Ont.): Jack VanderKooy, 54 Penwick Cres., Richmond Hill, ON L4C 5B4.

New Secretary of Deacons

Bethany, Fenwick, Ont.: George Gritter, Bethany CRC, P.O. Box 61, Fenwick, ON L0S 1C0

Changes of Address

— Rev. D.N. Habermehl, 16 Pebble Beach Dr., Cobourg, ON K9A 2C5; effective October 15.

— Rev. N. Cornelisse, R.R.1, Jarvis, ON N0A 1J0; effective immediately.

Canadian Reformed Church

Called

— to Smithville South, Ont. (now called the Canadian Reformed Church of Attercliffe), Rev. A. De Jager of Neerlandia, Alta.

— to Ancaster, Ont., Rev. R. Aasman of Guelph, Ont.

New Church

— a Canadian Ref. Church was instituted on May 5 in Ancaster, Ont. It meets at 9 a.m. and 3 p.m. in St. Andrews Presbyterian Church, 31 Sulphur Springs Road, Ancaster.

Rime or Reason

To spice up its long meeting Classis Pacific Northwest, after they had finished eating, held a Miss Deacon contest.

Sy Nodd

Classis Alberta met at the Ramada; the delegates were ecstatic, the treasurer turned erratic.

Klaas Sis

Pastoral Pondering

Sin

John Tenyenhuis

"Actually, there's a lot to be said for sin, you know," said one clergyman to another. "After all, if it didn't exist we'd be out of a job."

I spoke to a young man recently about his lack of genuine Christian faith. In our discussion, the problem of the existence of evil arose. I wanted to talk about sin. He said evil is simply one part of the whole of reality. Just as neutrons and protons make up an atom, so good and evil exist side by side in the scheme of things; no problem.

We ought to lament that kind of acceptance of sin and evil. People who can so glibly and abstractly deal with evil may not yet have been touched or deeply hurt by sin, or worse yet, have indeed been marked or affected by sin (their own and that of others) and have found it to be so damaging that they have resigned themselves to think there is no hope; evil is at least as powerful and certainly as inevitable as good.

Taking sin lightly?

Does sin have a lighter side? I knew a student in my college days who said he knew so well from experience what sin was that he thought he ought to go into the ministry to speak against it with authority! He never made it to the seminary. An apartment-mate long ago and now a colleague, used to hide his money in a theology book entitled *Sin* (Berkouwer, Eerdmans). We had some grins about that especially since we were robbed and *Sin* kept the cash safe. But really only "He who sits in the heavens laughs" (Ps. 2:4). The rest of us may never take sin so lightly.

Nobody in our Reformed churches hears too little about sin, I'm certain of that. But some of our church members find it almost soothing to talk about sin and its diverse manifestations. People actually say they enjoy sermons about sin, the sins of others, the sin in the world, or the world's misconception about sin and evil. Nor is it difficult to take a critical look at the mistreatment of sin by other religions. In Buddhism, for example, one tries to transcend the *karma* or sinful condition by living in a rigorous discipline as if evil does not exist. There are so many other religions that call on followers to overcome sin and evil and only then to reach God, *nirvana*, the gods, the heavens, or some "Good." The Vatican officially recognizes 143 sins, in several categories, for which confession and penance ought to be made for the church's decree of forgiveness. Gandhi had a list of seven sins: wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without humility, worship without sacrifice, and politics without principle.

Rebellion against God

But only the Bible puts sin in its proper perspective: rebellion against God. Yet it too gives lists of sins in both the Old and New Testaments. The Scripture's most profound listing of sin is that list of one: "For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God" (II Corinthians 5:21). When you know this in your heart you will never enjoy talking about or describing sin. Then sin — that of the world out there, others very close, and especially our own — is a painful stupidity that is so destructive.

Thanks be to Him that sin is not the equal ultimate to good. Yet we may never trivialize sin and evil as the fictitious clergy in the heading did to get our attention.

May the Lord keep you well in His and our struggle against sin as we deal with those awful problems of evil in ourselves and in society and all its structures.

Rev. Tenyenhuis is pastor of First Chr. Ref. Church, Montreal, Quebec.

The Willowdale Chr. Ref. Church of Toronto, Ont.

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The Church community and society

Jacob Kuntz

The impact of the mass media

The tremendous influence of the mass media was the topic of an editorial in *The Catholic Register* of June 22, 1985.

Without further comment we give some quotations from this article, convinced that many thoughtful readers will agree with the position presented:

"These instruments (of the mass media) are vital vehicles of education and culture, but they also present grave dangers. It is painful for Catholics to see how the media are used at times to pervert the young, to bring erotic and pornographic literature into our cornerstones, to present shows which stress sex, violence and money. The problem of pornography is far more serious than most Catholics think.

"Instead of contributing to the moral development of our people and to the renewal of our society, the media often manipulate readers and viewers by distorting the dignity of man and woman and appealing to their weaknesses. Instead of opening the mind and heart to new horizons, to virtues and peace, the media at times spread spiritual disorders, unhealthy attitudes and unrest. For example, women are often portrayed as the sexual objects of men.

"The home, where family members are unified and strengthened, is particularly vulnerable to the flood of information and images that are dangerous and destructive.

"Some TV programs entice the young (as well as the adults) into a greater permissiveness, unChristian ideologies, and spread a secularism which portrays life without God and without restraint. Such shows which often get the highest audiences and ratings, seem bent on glamorizing as many mortal sins as possible.

"In our society, where there is a daily conflict of good and

evil, of light and darkness, parents and educators have a very demanding task — to form young people so that Christ is at the centre of their lives."

Community standards

The *War Cry* of August 10, 1985, notices that one of today's "buzz words" is the phrase "community standards." It is an expression which is often used by people who wish to do away with censorship of any kind. These "community standards" must determine what people should or should not watch, read, hear or be exposed to. The *War Cry* is not at all happy with this secular view and asks: How do community standards evolve? Do rules of behaviour just happen? The magazine points out that in this country biblical standards or conduct were the foundation for the standards of the community. It says:

"Community standards in this country have been set by God-fearing people who knew the difference between right and wrong, who knew the tragic results of moral pollution, and who realized, as had civilizations before them, that biblical standards of conduct were the foundation for any community standards. The laws of this land are based on biblical precepts, and the ordering of life in any community flows from such laws.

There are, however, the strident, pushy opponents who act as if they operate by a different set of standards. In clever — though often illogical — arguments they demand that their minority viewpoint should be dominant, that their standards be imposed on the community, that each person should be free to act as he or she wishes, as if he or she were the only person alive."

"Any community, any government which ignores biblical standards (and they are plain enough for anyone to read) has no standards, and has moved from a solid foundation

to the pitiable position of responding to the most successful pressure group. Instead there are the shifting values where licence is mistaken for liberty, where trendy is more important than holy, where chic is preferred to godliness."

Church and pornography

The *Mennonite Reporter* of June 24, 1985, editorialized on the question, "Is the church promoting pornography?" A shocking question indeed. Three questions need our attention, the editor says. "When does 'erotica' become 'pornography'?" "What is the relationship between pornography and power?" And, "must we choose between individual freedom and censorship?"

The article not only condemns the monstrous evil of pornography, but also chastises the church for its (lack of) understanding of human sexuality. It says the following about Mennonite participation in debates about pornography (something which Reformed people should also take to heart):

"Our contribution to the political debate on pornography has been minimal; our contribution to a wholesome understanding of human sexuality has been abysmal. Perhaps the current discussion on pornography in Canada can help the church set its own house in order.

When the church preaches domination of one sex over the other, when the church allows men to rule over women, when the church closes its eyes to exploitation or abuse of any of its members, then the church is guilty of obscenity before God. For the worth and freedom of every individual in a new creation under Christ is the very heart of the Christian gospel.

Let us acknowledge our own guilt so that we may speak with integrity against the evils of pornography which we have



allowed to poison our society."

Service to the Church

After that heavy stuff, a little story from *Presbyterian Outlook* which was passed on by the *United Church Observer*:

The new member of a congregation was not well-educated and had a rough and unrefined manner. But he had become a Christian and was on fire for the Lord, constantly pestering his minister to allow him to be of some genuine service to his church.

Finally, in desperation, the pastor gave him a list of ten people, saying, "These are members who seldom attend services; some are prominent members of the community. Contact them any way you can and try to get them to be more faithful. Use the church

stationery if you want, but get them back in church."

The man accepted the challenge enthusiastically. About three weeks later, a letter arrived from a prominent local physician whose name was on the list. In the envelope was a cheque for \$1,000 and a note. It said, "Dear Pastor: Enclosed is my cheque to make up for my missing offering. I'm sorry for missing worship so much, but be assured I am going to be present every Sunday from now on and will not by choice miss services again. Sincerely, M.B. Jones, M.D.

"P.S. Would you kindly tell your secretary that there is only one 't' in dirty and no 'c' in skunk."

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

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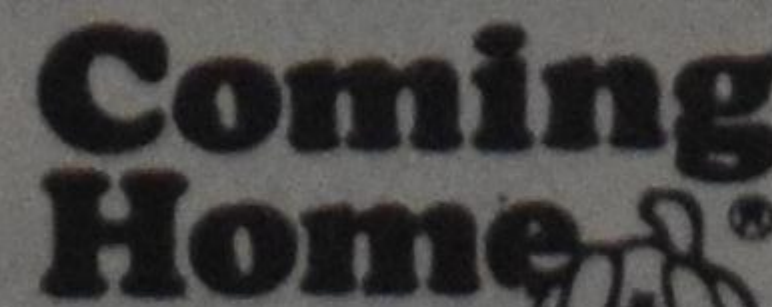
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Education

Henry de Jong, page editor

Joyful Noise choir

Paul De Groot

They may be children, but the *Joyful Noise*, a Christian children's choir in Edmonton, is going for big money these days.

Their first album will shortly hit the shelves of Christian bookstores, and if all goes as planned, it will raise more than \$30,000 for a home for handicapped people near Edmonton.

The choir consists of 54 youngsters aged eight to 14, who meet weekly during the school year to practise. They perform at local churches, shopping malls, senior citizens' homes, banquets, and anywhere else they are invited. They were the first choir to sing in the granite-lined atrium of the provincial legislature building in Edmonton.

"I'm an ear musician," says director Rein Selles who, when pressed, will admit he once took accordion lessons, and knows how to strum a few chords on the guitar, but has had no formal musical training.

Selles recently hired a part-time vocal coach to smooth out the choir's sound and give the children tips on how to sing, enunciate, and prepare for a concert.

The choir's annual concert at the end of the season presents the new songs they have learned and the best of their old favourites. More than 800

people attended this year's concert.

Although he has emphasized choral quality, fun remains Selles first goal. No auditions are held for the choir, which operates on a first-come, first-in basis.

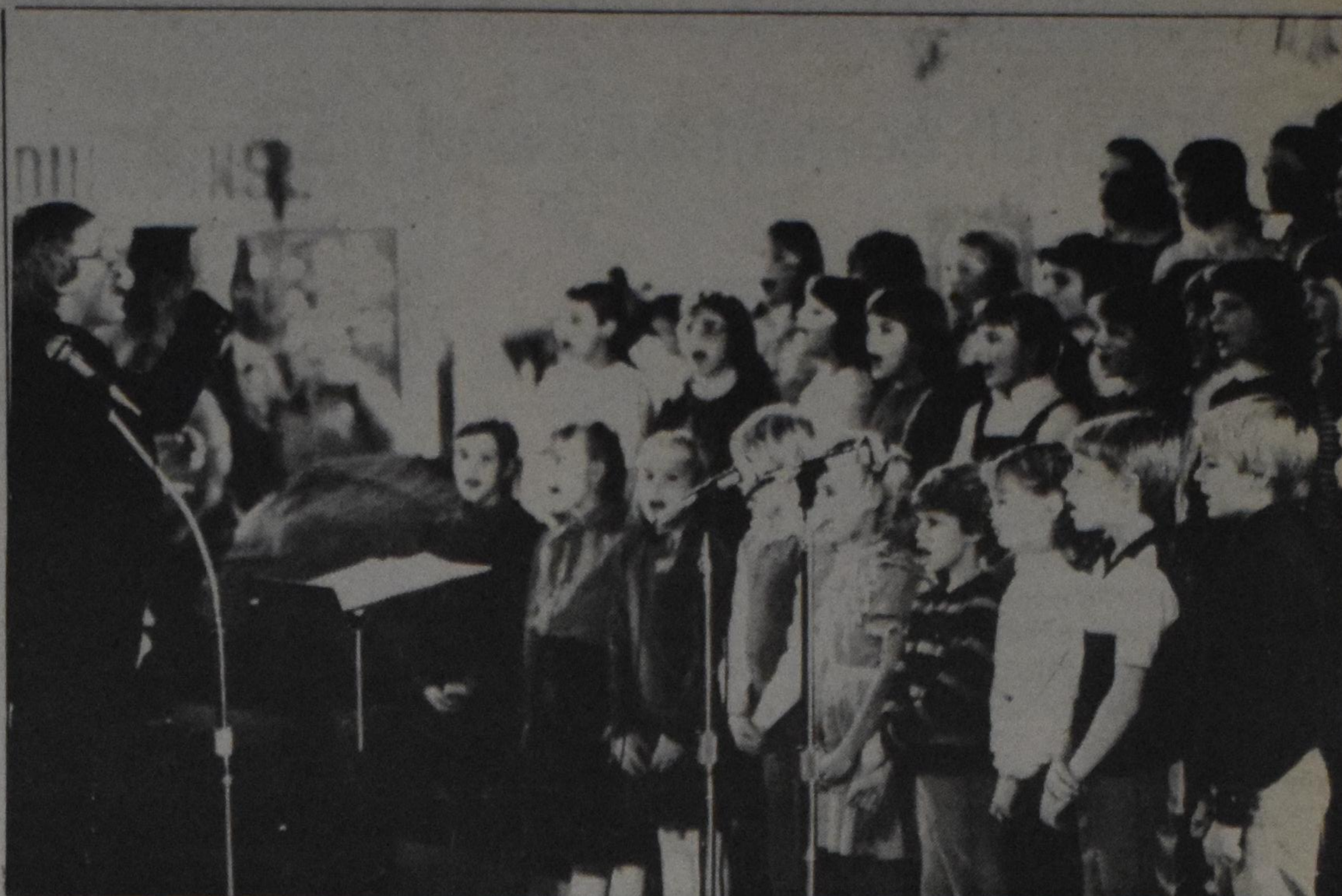
"Every now and then we get a kid who just can't sing," Selles said in an interview. "The idea is not how good you are, but how much you enjoy singing."

Many children's choirs end up singing adult songs, a trend which Selles has resisted. "If we do something, let's do something the kids like," he said. The result is sometimes comic and usually modern and upbeat, "but still presenting the Word of God in a true manner."

Their new record's title, *Kids for Kids*, says much about the dream Rein Selles had when he started the choir in 1978 after hearing a children's choir sing in Hawaii on his honeymoon.

Songs on the new album include, *El Shaddai*, *Kids Under Construction*, *I Love You Lord*, *Easter Alleluia*, *Bethlehem-Galilee-Gethsemane*, *I'm a Miracle*, *Rejoice Young One*, and *Just Like You, Lord*.

The choir spent about ten hours in an Edmonton recording studio putting the album together. The choir has made and sold tapes at the end of each year and the quality of



Rein Selles directing his 54-member children's choir

recording has steadily improved. A high-quality album, professionally produced, is the ultimate goal, Selles says.

All the production costs for the album were raised through corporate donations, which meant "we could go into production without having to sell a single album."

But enough people know the choir to have purchased 300 copies of the album without having heard it. If the balance of the 3,200 albums being pressed are sold at \$10 each, the Rehoboth home for the handicapped will be \$30,000 richer. The choir is also sending tapes to major record

companies, in the hope that one will produce and distribute the record under its own label.

The major choir project for next year, Selles says, is production of a new musical called *Make a Joyful Noise*.

The choir will continue to tour Alberta, because Selles would like to see children in other centres involved in similar choirs. Even now when

they tour, children the same age as those in the choir are often invited to practise and perform with them.

"A lot of people forget that kids have so much to offer, until they see them in a massed chorus."

Copies of the album are available from Rehoboth, at Box 1089, Stony Plain, Alberta T0E 2G0.

Poetry

Apathy

Your television set
Is the eye which you use
To view the world
You see all the pain,
The torture
The hunger
But you remain unmoved
You've seen it all before
You don't really care
It's somewhere else
Beyond your television screen
Out of your reach
You can't help
So you don't
The people still die
The destruction goes on
And you sit
And stare
Into your television screen
Mark Groenewold (Grade 11),
Edmonton, Alta.

There to care

If I'm bowed low
by fear and despair,
Yet know that God
is there to care.

I then can rise
hopeful and strong,
By seeing His Grace
In all my wrong.

Jennifer W. Hoekstra

Prayer

I pray for change
But I forget,
It's only me
God's working with.

I pray for patience
For I forget,
That my clay isn't
Molded quite yet.

Jennifer W. Hoekstra

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Entertainment

Cinema Summaries

Marian Van Til

Pale Rider

Rated Adult Accompaniment

Stars Clint Eastwood, Michael Moriarty, Carrie Snodgrass, Sydney Penny.

Produced and directed by Clint Eastwood

Pale Rider is the first real Western to come out in quite a while. As such, it has all the ingredients that people have come to expect of that genre: breathtaking mountain scenery, a mud-filled, one-street, "one-horse" town, a selfish, money-grubbing tycoon (named LaHood!) and his henchmen, an innocent colony of homesteaders and miners, a handsome, laconic, and nameless stranger who happens by and leads the colony in its just fight against the bad guys — and lots of violence and destruction before justice triumphs.

That description may sound like a Western-parody, but *Pale Rider* definitely means to be taken seriously. The strong, tall stranger — who comes to town in a preacher's collar does, however, have a sense of humour. The low-keyed humour is Clint Eastwood's — he's producer, director, and star.

There are occasional biblical references in this film that leave one with very mixed feelings.

After the random destruction of colony property by LaHood's hoods, a 15-year-old girl prays over the new grave of her pet dog. That — essentially the action of a child over the loss of a beloved canine friend — may seem silly but can be understood. However, the girl vents the anger of her loss on God by interjecting bitter questions between the lines of the 23rd Psalm which she is reciting. Sydney Penny, the young actress who plays the girl, is so inept that the viewer gets the impression the character is mouthing theological cynicisms she doesn't have the mental competence, psychological awareness or religious heart to understand.

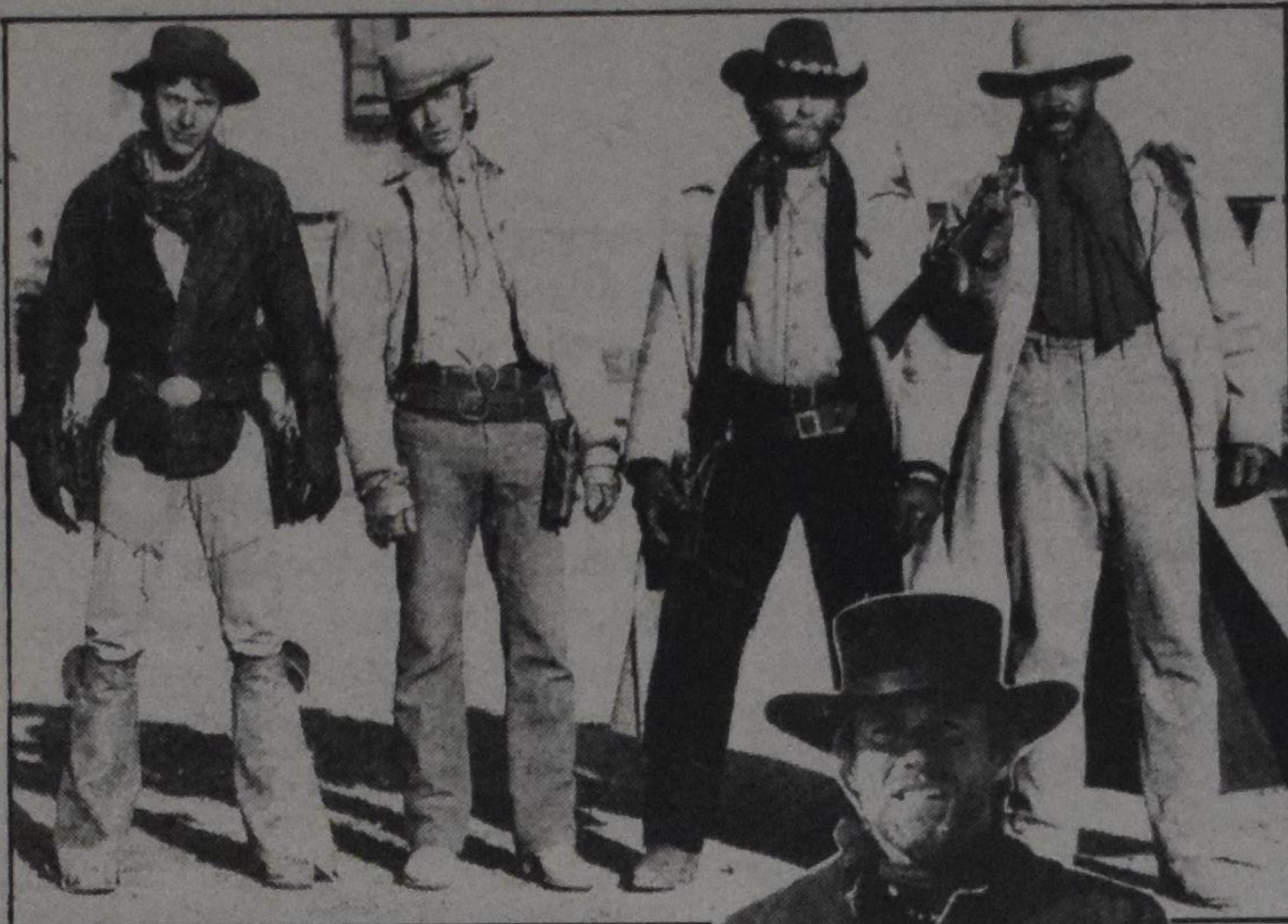
Later, as the stranger arrives on his pale horse, the girl happens to be reading from Revelation 6: "... and behold a pale horse: and his name was Death, and Hell (Hades) followed with him."

Any astute viewer will expect that when a director makes that kind of obvious biblical allusion — and when he reiterates it in his film's title — it's going to have significance. It doesn't. It begins to feel like a cheap coincidence. True, the stranger causes much death and destruction to those who are full of greed and treachery. But he is hardly the embodiment of Death and the place of the Dead. (The Revelation context has no meaning here). In fact, he is Life for the mining colony and even awakens irrepressible passion in the girl (and her widowed mother).

It is difficult to determine just what it is Eastwood intended this film to accomplish beyond it being his own acting vehicle and a chance to see some beautiful scenery. That difficulty arises not because the movie is so profound, but because, in the end, it's a failure.

Its good versus evil theme, especially with its biblical references could have been explored in a way which may have stirred Christian and non-Christian alike to think more clearly about that fundamental, cosmic division. But the film falls apart before it gets that far.

Not recommended.



Top: Costner, Glenn, Kline and Glover in *Silverado*. Bottom: Eastwood in *Pale Rider*.



Silverado

Rated Parental Guidance

Stars Kevin Kline, Scott Glenn, Rosanna Arquette, John Cleese, Kevin Costner, Brian Dennehy, Danny Glover, Jeff Goldblum, Linda Hunt.

Written and directed by Lawrence Kasdan.

Silverado was released just after *Pale Rider*. Though they are the only Westerns for miles around and are fading fast, *Silverado* may be around longer than its counterpart.

This film doesn't take itself too seriously and that's one of its best attributes. The plot takes as many turns as a mountain path, but somehow it's not much of a detriment. That may be because it has an excellent cast whose members play well together as an ensemble. That allows many opportunities for humour.

But *Silverado* also wants to demonstrate that justice (including racial justice), honesty, and loyalty to friends could exist in the pioneer West where too often (if our picture of that time is true) every man was a law unto himself. It recognizes that those qualities are essential to our lives together as social creatures. That's certainly not a profound insight, but it is one that seems not to be valued much in some current entertainment forms, including certain films. *Silverado*'s main character has an integrity with which the film identifies.

The film, like most, sees the world from a secular context. Unrealistically, there is no evidence in its "Old West" that religion played any part in people's lives. (The town does have a church which plays no role in the film).

Though a Western without violence is virtually impossible, and though *Silverado* appreciates six-shooter sleight of hand, it has no macho fixation with violence (a la *Rambo*).

Recommended.

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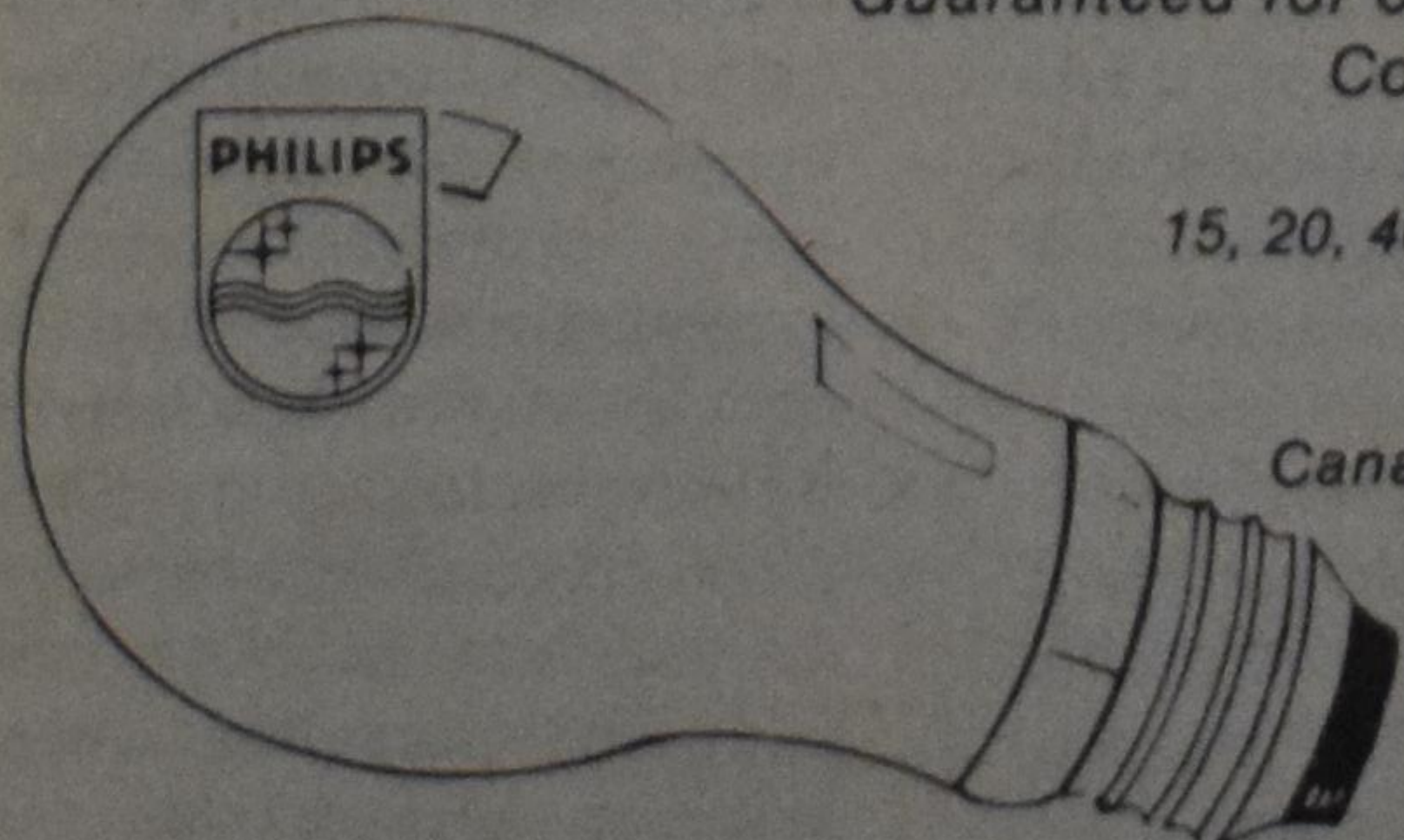


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Feature

Forty years ago the war in Indonesia came to an end, but there was no liberation

Aren Geisterfer

The author was 14 years old when the Japanese unconditionally surrendered to the Allies on August 15, 1945. On the 17th of the same month, the Republic of Indonesia declared its independence from the Kingdom of The Netherlands. At that moment he was unaware of these two events while living with 1600 other inmates in a concentration camp in Central Java.

He was born and raised in East Java and was of Dutch descent. He describes the situation from his own experiences, not being aware at that time that the period after August 15, 1945 would be more painful and frightening than the three years spent in Japanese concentration camps. In the six following months, life became almost unbearable. With many others he was finally deported from Indonesia and temporarily imprisoned in Sri Lanka (Ceylon). In the Spring of 1946 he arrived for the first time in The Netherlands.

Sinjo blanda means: Indonesia-born son of a white or Dutch settler.

It was just past nine o'clock in the morning of August the 23rd, 1945. We had just come back from the mortuary where we had brought the body of our close friend, Joop, a son of a missionary. He had died a few hours earlier. He had been a source of inspiration to our *kongsie* (cellgroup). He was our leader.

Joop had given us courage to face each new day of hardship and hunger, to be able to endure the unpredictability of our Japanese guards in dispensing their sadistic cruelty. Joop was always optimistic. He always spoke in terms of the "Americans coming back real soon" and of the "Lord taking care of us and our mothers." He believed and gave us hope to live on.

But during the last few weeks he began to doubt everything, "the return of the Allies, the presence and care of God, and the end of the war." One could read it on his face. The colour of his skin had become yellowish grey, his eyes were dull and his mouth drooped. Homesickness had overcome him. He did not want to eat, and prayer did not help either. The last few days he cried without end.

Early that morning he died. He was just 16. We felt low and sorry for ourselves. When we came back, we found that his empty place had already been taken by another. We gathered his few belongings.

News from the sky

Suddenly we heard the sound of low flying planes without the usual ground fire from anti-aircraft guns. It was unusual to hear planes flying so low without being shot at. "Were they Japs, or ours?" most of us were thinking. We stormed out of our barrack into the small space between our building and the large, walled hall behind the church.

We could not believe what we saw. In the small strip of open blue sky two planes were flying low. One was closer than the other. We recognized the Dutch colours, red, white and blue on the body and the wings of the planes. Goose pimples

crept over my body. I could cry and shout for joy, but my throat was choked from emotion. I could hardly believe it, "Would today be LIBERATION DAY?", I asked myself.

My eyes were glued to the low-flying objects as they disappeared behind the church. Moments later the planes came back, unhampered and free, masters in the sky. This time a bit higher. They tipped their wings as though they wanted to say "Hello" to us. We could see the pilots wave to us. We all began to shout hoarsely, frantically waving our hands to them. A burst of something came out of the planes, and soon we recognized it as pamphlets.

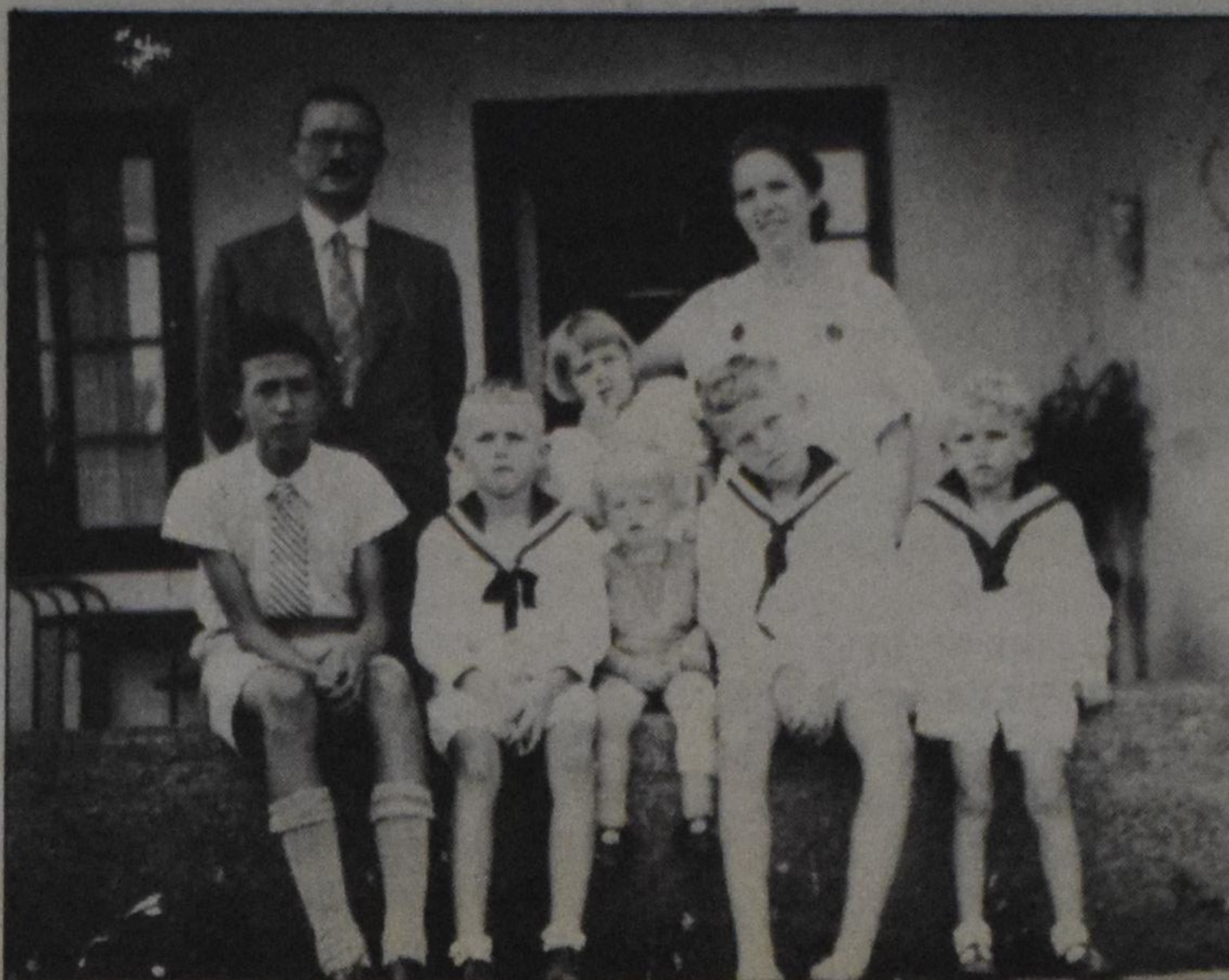
As I watched them coming down, I saw a sea of human faces filled with expectation. Blue and brown eyes intensively looking into the sky as they quickly filled with tears. All of us were overwhelmed by emotion. More shouts erupted from our throats, our hands waving in the air. All the years of waiting, hoping, dreaming for this to happen had come. We grabbed hold of each other, danced and kissed one another out of pure joy as we watched the pamphlets slowly flutter downward.

The planes came back over and over again. And we kept on waving and shouting until we were hoarse. It was a moment I will never forget. This was the day of the Lord. The day of Jubilee. All of us were proud of our Dutch ancestry, of these planes belonging to the Royal Dutch Airforce. The pamphlets came nearer as we watched them come closer.

As the planes disappeared into the far distance, a sudden silence took hold of us. We began to realize that the pamphlets might not fall into our compound. We wanted to reach out, but they were beyond our reach, high above us passing over our small camp into the world outside of us. A soft breeze coming from the sea took all the pamphlets away from us except for one.

One pamphlet landed on the perimeter of our camp, just

inside, close to the *kawat* (barbed wire fence). One of us, Pereboom, got it. He held it up high and we all shouted, "Read it!" He tried to read it, but he could not. He turned the paper upside down, as though it might give away its message. Another of us took it out of Pereboom's hand and tried to read it, but he too could not decipher it.



The Geisterfer family in happier times, 1937, on the front veranda of their house in Malang. Aren (age 5 or 6) is on the far right.

Together with a third one he began to sense the structure. First it was in (high) Indonesian, then there was a bit of Dutch, and finally it was in Malayan. And so he began to read, or to stutter, trying slowly to spell the words, "D-e o-o-r-l-o-g i-s v-o-o-r-b-i-j, Japan heeft o-n-v-o-o-r-w-a-a-r-d-e-l-i-j-k g-e-c-a-p-i-t-u-l-e-e-r-d op 15 Au-gus-tus." (The war is over, Japan surrendered unconditionally on August 15). He read it again, and again, and again. We all began to cry, letting our emotions go freely. Some had to urinate, others collapsed. It was true. The end had come. Now we were free. We could go home, to our mothers, fathers and family. The war was over. We were going HOME! back to TEMPO DOELOE ... (back to the good, old (prewar) past). Was it really over?

Doubts and fears

We were in a daze. We looked around ourselves. Most of us still had wet eyes from the crying we did. We were happy, looking at each other with amazement that this had happened; yet at the same time there was some doubt about it all. "Was the war really over? Were we really free?"

Some of us could not accept the reality of the news. They were emotionally so upset that they became hysterical. Some of the older, sick men had heart attacks and died as the good news was being digested. I remember an old chap who stood there crying at hearing and seeing what we saw. Then he fell to the ground, cursing

the moment ... and he died.

I was shocked at this happening. I did not know what to do. We tried to encourage each other, holding on to our new-won freedom, reassuring ourselves that it was true. "Tomorrow," we told ourselves. "We would see our loved-ones. The Allied forces would land soon and the Dutch would be here before the

ears, hearing her say these things. Here, a woman, all by herself, outside in the world of the enemy calling the shots. The Japanese soldiers, who must have heard her, did nothing. Eric came close to the *kawat*. He was fearful of the Japs, but his mom was fearless, "*Klim er over, wees niet bang. De oorlog is immers voorbij!*" (Climb over. Don't be afraid. After all, the war is over). She ordered him to climb over the fence.

As he started to climb, he wet his shorts. We all sympathized with him while at the same time we respected his mother's courage. How would it end? When Eric was on top of the fence, he saw his mother. He smiled and turned to us below and waved good-bye. He descended to the ground and embraced his mother in the open, free space.

We all "hurried" him. He was momentarily our hero. He was out. He had taken the sting out of our own insecure feelings and out of the threats from the *Nips* (Japanese).

In no time other women, mothers and sisters appeared from no where to get their sons and brothers out of the camp. It was unbelievable to see so many of us climb the fence in full view of the Japs.

An anxious race

Suddenly I found myself climbing the *kawat*. I was afraid. I did not know exactly what I was doing, but I went across, hoping once I was over I would know what to do. I had lost contact with my two other brothers. For the first time I was alone in the free world outside our camp.

It was scary. I ran along with the other boys, asking questions while we were running. My mother lived in Lampersari I was told by my younger brother, Joop, who had joined us in Bangkok only a month ago. I knew from him that it was only about five kilometers from our camp, but I had never been there before.

And so we were running towards our mothers' camp. Most of us were in our mid-teens, skinny and scantily clad. Our long, tanned legs and thin arms moved awkwardly. Our blond hair with either blue or brown eyes made us look like aliens, but our bare feet reminded us where we had come from. Breathing heavily while trying to keep up with the front-runners, we gave our eyes ample time to observe the new and alien surroundings. I was in the rear, because I was asthmatic. I was not a good runner.

At that moment new fears surfaced in my mind. Just imagine that Mother was no

weekend was over." But fear kept gnawing at our confidence.

Some of us wanted to know what the Japanese had to say for themselves. We wanted an explanation. But they stayed away from us, standing guard outside our camp. We did not dare to go to them. It was a strange situation. Here we were supposedly free and they, the Japs, our enemies who had surrendered to our Allies somewhere on this earth, were still in charge, holding us in their power with real guns.

A fear began to take hold of some of us. We asked ourselves, "What if it is not true?" What if the Japs are trying to trick us and we will all be shot?" The Japs were nowhere to be found except on the outside of our camp. A couple of boys wanted to read the pamphlet for themselves, check it over carefully; but nobody had it. Others recklessly climbed the *kawat*, trying to get the attention of some passing pedestrians, but none of them paid any attention to us out of fear for the Japanese soldiers. What now was real?

Out of nowhere someone across the *kawat* began to call in Dutch, "*Eric, waar ben je? Hier is je moeder.*" (Eric, where are you? This is your mother). It was the mother of one of the boys who happened to be there. She had come all the way from Lampersari (a women's camp), to see her son and to take him back with her. She had no intention of leaving without him.

We could not believe our

remembers Part One

longer alive. Who was there to pick me up? For a moment I could not stand the thought of this reality, but the temptation to forge on was too great. I tried to push this idea of death away from me. Instead I began to visualize seeing her standing there near her barrack with my sister, Riet and our youngest brother Dick. I saw her eyes recognize me. She began to move in my direction.

As we came near to each other, touching each other's hands, I would embrace Mother, feeling her warm body with the familiar smell.

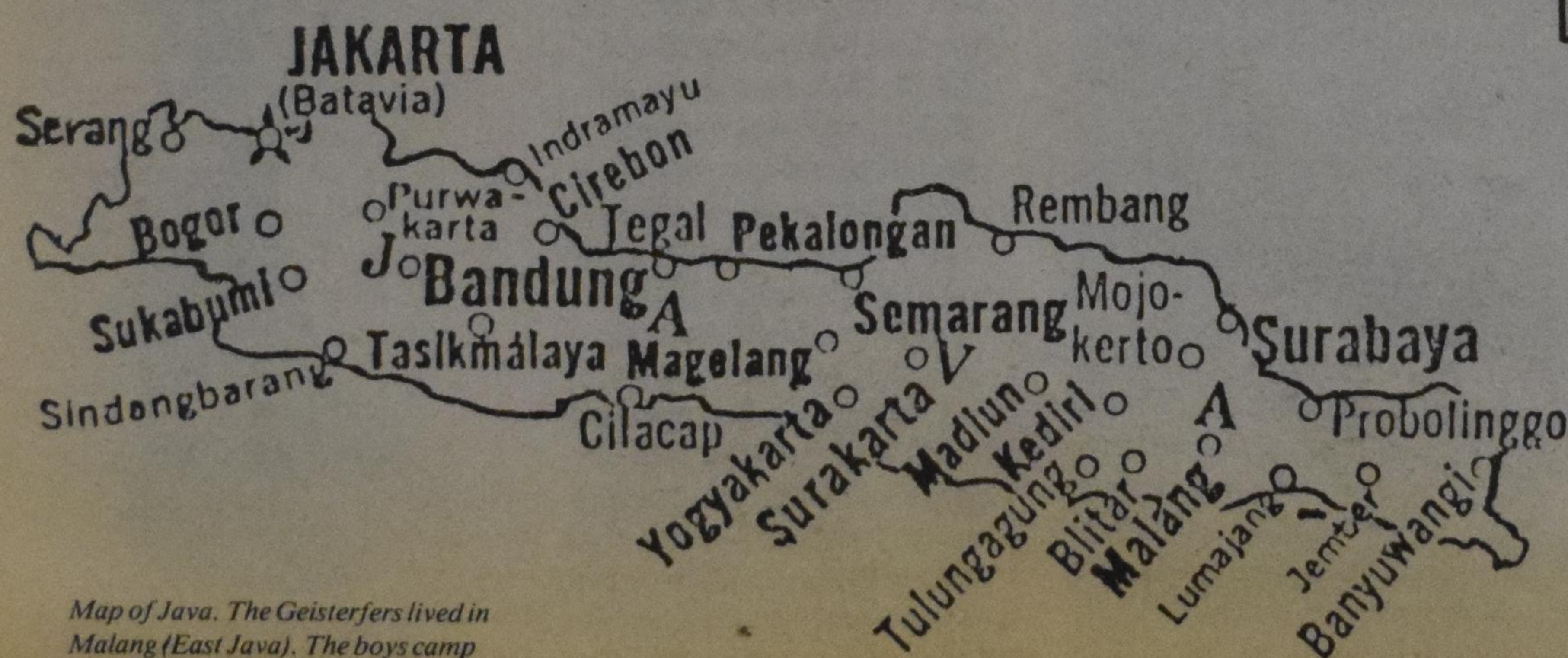
through my mind and I increased my pace.

Quickly my eyes surveyed the surroundings of her home. I saw Joop standing with his face away from me. He was busily talking with someone behind the house. I ran up to him, trying to surprise him, while looking who was behind the house, expecting to see Mother.

As I came around the house I saw my sister and my other two brothers. When my sister saw me, she looked at me with searching eyes. The others watched us. In a flash I looked around and saw no Mother. I

shared with us how Mother had died. "Mother was clear in her mind. She knew that she was dying and going to be with Jesus. She knew the war was over and that Dad would take care of us. She had died four days ago on the 19th and was buried the same day."

I was looking for words, but I could not integrate what I had heard. Several times that day I lived with the possibility of Mother's death and had wanted her to be alive. Now that I was confronted with the reality I could not accept the truth.



Map of Java. The Geisterfers lived in Malang (East Java). The boys camp was in Semarang

These thoughts made me go faster, as I tried to keep my asthmatic whining to a minimum. I allowed myself to be stopped on the open road only to accept sweets from sympathetic Chinese and Indonesian bystanders, wishing me a *slamat djalan* (a good trip and arrival). Apparently they felt sorry for these *sinjo blandas* (Dutch boys).

Home-coming

As we drew near to Lampersari, we sensed a spirit of rejoicing and celebrating over the homecoming of many lost sons. Everyone had somebody come home. Every one of us was coming to his own. As I raced through the camp, between the large barracks and the *benteng* (fort-like building), I came to the *kampong* (camp area) where I knew they would be. I did not know the way for sure, and as I looked for directions, for a familiar face to show up, I saw Catholic sister Urbana.

I remembered her from Karang Panas (another women's camp). I blurted out her name. She recognized me and drew me closer to her. I asked for directions and she pointed out the house Mother lived in, the second one from the corner. Sister Urbana told me that Mother was waiting for me. "She is alive," flashed

sensed immediately that she was dead.

My sister tried to tell me something, but she could not. There was an eerie silence that seemed to last for hours. As she searched for words and I tried to understand her, the tension intensified. She walked to the backdoor, pushed it open into the room where Mother had been living. She showed me the place where Mother had lain sick most of the time.

As my sister continued to relate in a monotonous tone how much Mother had suffered, I did not hear her story. Instead I only saw a vision, so typical of camp life: Mother wasting away helplessly in her last days, surrounded by her two children, Riet and Dick. The youngest one did not realize what was happening, while Riet, the only surviving daughter stood by powerlessly, unable to push away the dreadful reality of Mother's sickness. There was no stopping death. Its cold breath took Mother away.

My sister's voice became high-pitched, and she began erratically to blame herself, as though she had failed us, Mother and herself. She tried to justify what had happened. The *obat* (medicine) was always insufficient and, consequently never helped her. Her voice became more calm as she

Again I looked at my only sister, Riet. In the meagre light that came in from the one window I saw how skinny, tall and tired she was with bags under her eyes. Her hands bespoke hard work and her eyes reflected some of the deep disappointments and frustrations she had had to endure.

She was only 17. All those years she had nursed Mother and now that we had come home, her younger brothers were unable to deal with the loss of their mother. She felt that the whole burden of our family had fallen on her, and we did not know how to handle the situation.

As the afternoon progressed, anger grew fiercer inside of me. Why in heaven did God allow this to happen to us. After all, we always had been praying for Mom, asking Him to take care of her, and if she was sick, to make her better again. We always asked for the forgiveness of our sins and we gave Him the glory. Yet, He took Mother away from us. We had waited years for her to return and now Mom was gone forever.

I was angry with God, and felt betrayed. But I did not dare express it to the others. Mother would not like it. I wanted to cry but I could not. I was afraid that Riet would get me wrong. I stumbled out of the room into the open space. I walked away

Bangkong Camp

In August 1945 I was in Bangkong, a Japanese camp for boys in Semarang. It was a former Roman Catholic cloister complete with a church and educational buildings, which was converted into a concentration camp for approximately 1600 boys and old men. It was a crowded place in which the church and the big hall behind it were located in the middle. On both sides was a small, sandy strip of open space, which bordered on the outside to the educational and sleeping facilities. Behind the hall were the washrooms and the kitchen facilities with an extended area for the old men. The camp was fenced in with barbed wire gedek (woven split bamboo). One could walk around the whole camp in less than eight minutes.

from the place where Mother spent her last year on earth wasting away. I was angry and bitter. Why did I not die then and there? What must become of us?

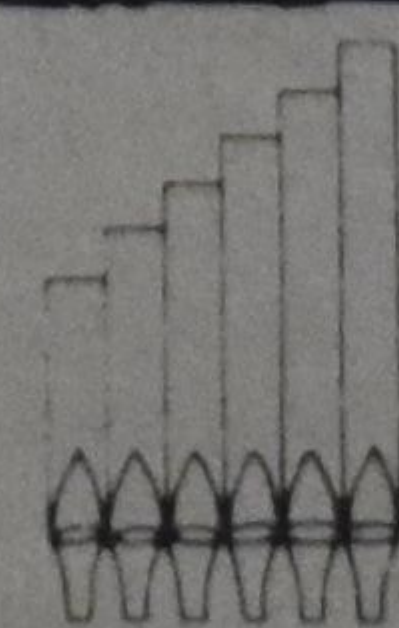
I no longer felt liberated

Late that afternoon I walked back to the camp I had run from in the morning, to the empty barracks, the silent church with its cross-bearing steeple and the narrow open strips between the buildings. On the way back Indonesians called me *sinjo blanda*, asking what had happened to me? Was there *soesah?* (trouble). I detected some real pity, sympathy for me in their voices. They must have sensed that I had lost someone precious. They offered me some sweets while others tried to comfort me, but I did not dare to entrust to these strangers my grief, my story and loss.

For the first time I was not behind barbed wire, surrounded by soldiers with bayonets on their rifles. This time I was not safely on the inside of the four walls of our camp, among my own comrades, able to share grief, but outside in the wide open spaces, a hostile world which began to look threatening to me. I was afraid of the night to come, for I felt deserted by God and parents.

At that time I did not understand that my many daydreams in the camp during years of longing to be re-united with my parents, my brothers and sister and going back together to our hometown, signified the only way I could accept my new-won freedom. Liberation had come today to my house, but I could not perceive it as liberation after what I had experienced in

Continued on page 12 ...



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Feature

A sinjo blanda remembers

... continued from page 11. Lampersari. My life in the camps with so many of my fellow inmates had been forged into a world of traumas; painful, agonizing experiences we had never been able to digest and talk about. We had escaped it by dreaming about a future shaped by us in images and pictures of the past (of *tempo doeloe*), as we lived it before the war in the Dutch East Indies as a privileged class, at the expense of the Indonesian population. But this I had yet to learn, to come to grips with.

I always had thought, "If only I would survive the war, this concentration camp, I would triumph over everything else." But this was not the case. I could not accept this first day of my liberation as it came slowly to its end. Gone were the images of the low-flying planes with the colours of our Dutch flag. Erased from our minds the excitement we felt nearing the women across the *kawat* calling out in Dutch for their sons and brothers to come home with them. What stood deeply engraved in my mind was the fact that I had no home, no mother to return to.

All the dreams of the past, and hope and longing about this returning to our old home had turned sour. Oh yes, Dad was most likely still alive, but this remained yet to be seen. I did not trust anybody and was suspicious of anyone beyond my small circle of friends. I was hurt beyond my own understanding. I could not cry. I knew it would not help either. And in this state of mind I re-entered camp Bangkong without knowing why.

A time for eating

As I stumbled back into the camp through the rear gate, I saw ghost figures of some of my friends who had died during the long march since the Japanese had defeated the Allied armies. They were boys of my age who had gone to the same school, but who had died as old men. Now they seemed so free and fearless in their movements. They recognized me, asking me what had happened? Why was I still here? I knew them by name: Igor, the Russian, Joop, the son of the missionary and Wim, the Totok Kerok. It seemed that their world was without threats of violence. I tried to grasp what I seemed to see, but it made no sense. They disappeared, playfully fooling around as though nothing had happened.

I shook the portent from me as I walked underneath the roofed entrance that brought me into the section of the camp where our barrack was. I expected to be alone, but to my surprise there were two boys cooking a meal on an *angelo* (portable stove) while busy in a conversation. They were so deeply involved in their activity that they did not take notice of me.

I set myself down on the hard floor. They looked up, betraying with their eyes that they had recognized me. But still they did not say a word. Instead they continued with their cooking. They appeared to wait for something while they kept me in view. I sensed this. I wanted to talk, but I did not know how to start. I did not want to tell them about Mother's death. I did not want them to feel sorry for me. But at the same time I began to suspect that they too had lost their

mother.

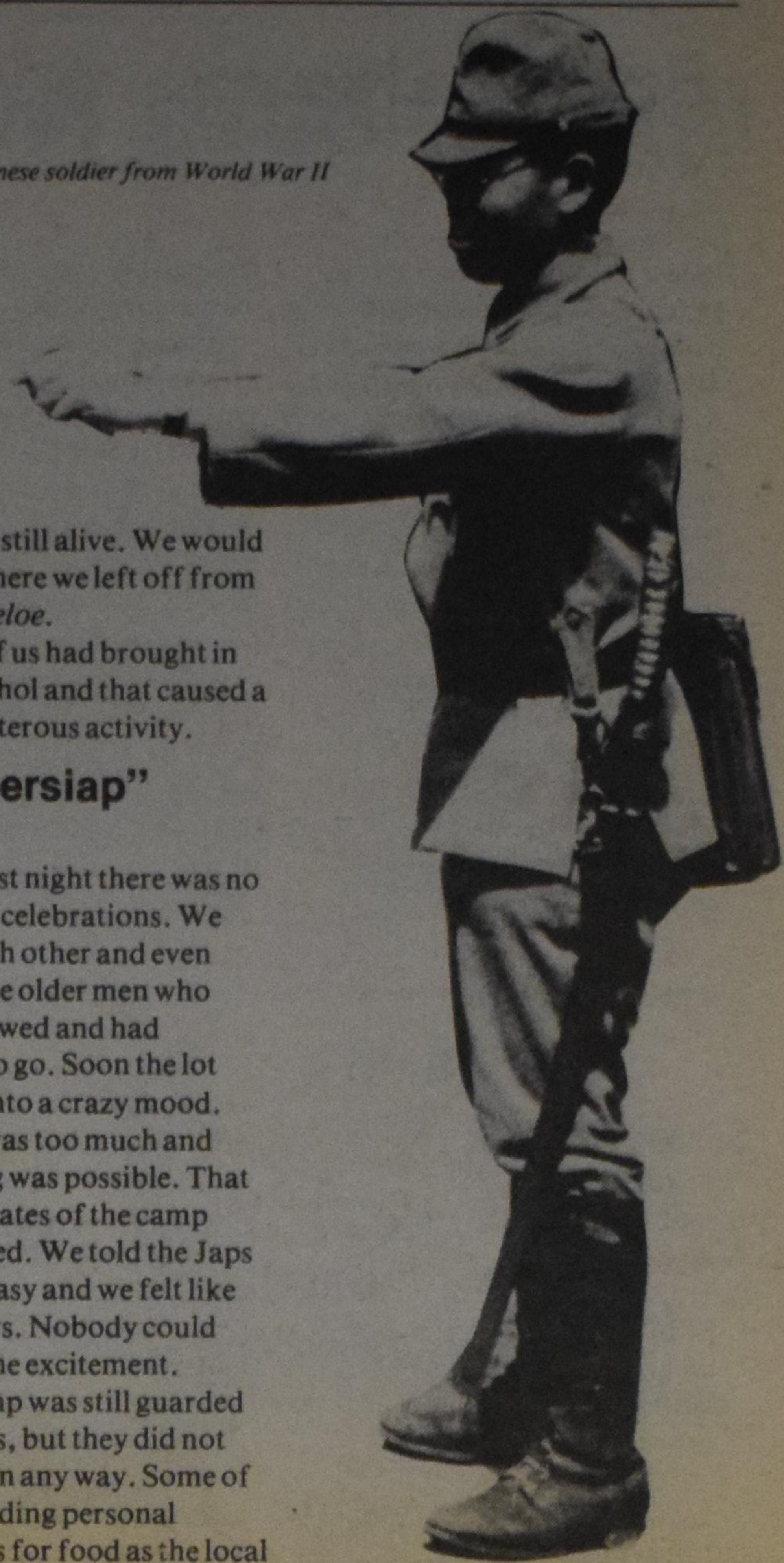
And so I looked into what they were cooking. It smelled delicious. Henk and Jan were good organizers. When others were without, they always had something to eat. Now too, there was all kinds of food on the floor, different kinds of meat: *ajam*, *babi*, *ikan kering* and some *dengdeng*, eggs, *tempeh*, *tahoe* and some *nasi*. They had a *wadjang* with some oil and *sambal* in it, stirfrying some green onions with it. They even had some *kroepoek oedang*. I could hardly believe my eyes as I smelled the variety of foods. It was for real.

The boys kept observing me closely, then each of them said, "Ik ook," (me too) indicating to me that they too had lost their mother. A sigh of relief went up. They added another plate to the two that were on a piece of cloth spread over the floor. I nodded with appreciation.

Not before long more boys straggled into our barrack, most of them orphans. This morning all of us had living mothers, only they were in another camp. Now they were dead and buried somewhere, while nobody could take their place. Our dreams were destroyed. Our world of tomorrow began to crumble and disintegrate. We could not face it. It was a time for eating; forget the tomorrows, for they will take care of themselves. More plates were added until there were none to be found. Our old tin cans were brought back to celebrate the occasion. Nobody wanted to talk about his personal loss. All of us pretended that we could manage, but each knew for himself that he was deeply hurt and could not face the pain. At that time we did not realize that most of our mothers had died in the past month. That is why we had not known about it.

We celebrated our liberation from the Japanese camps and the imminent arrival of the Americans, tomorrow, or at the latest, next week. Of course, the Dutch would also land, but we preferred the Americans. They were rich and more generous. We talked confidently of going back home with our families, if our

A Japanese soldier from World War II times



dads were still alive. We would pick up where we left off from *tempo doeloe*.

Some of us had brought in some alcohol and that caused a lot of boisterous activity.

The "Bersiap" period

That first night there was no end to our celebrations. We visited each other and even some of the older men who were widowed and had nowhere to go. Soon the lot of us got into a crazy mood. Nothing was too much and everything was possible. That night the gates of the camp never closed. We told the Japs to take it easy and we felt like conquerors. Nobody could sleep off the excitement.

The camp was still guarded by the Japs, but they did not bother us in any way. Some of us kept trading personal belongings for food as the local people kept bringing more food and drink to the *kawat*. They were not allowed to come into the camp. The soldiers kept them at bay. (We were still not aware of the new hostilities that had started at the declaration of independence). It was unbelievable to hear the *tawarran* (bargaining) between the boys and the local merchants.

It was a terrible noise — the sound of haggling voices, barking dogs and chickens changing hands when out of nowhere a burst of gun-fire was heard. I saw one of the Japanese soldiers fall to the ground. Some of us appeared to have been hurt. Everybody dove for safety. In no time the area was deserted as we heard more shots fired in our direction. A few ghostly figures appeared in front of the gate shouting *merdeka* (freedom for Indonesia and *mata-mata moesah* (enemies, spies — literally, eyes of the enemy). Some heavily armed *pemoedas* (young extremists) appeared, aiming their guns at us standing in the dark. We got more scared and withdrew into our

barracks, while other Japanese soldiers rushed into the battle to repel the *pemoedas*.

The Japs gained control of the situation and recovered some of our own. We began to look for the injured. Some of us went back to the gate, because Henk was missing. After a little searching we found him dead. He was the first casualty of what became known as the *Bersiap* period (Readiness, be alert to fight for Indonesia's freedom).

Our celebrative mood turned into deep gloom. All through the rest of the night we kept on talking. Many of us were scared of the darkness. We began to see shadowy figures crawl around the camp. We were afraid of another sneak attack. I found myself praying for protection. Mother had taught us that God always forgives, even the greatest rebel.

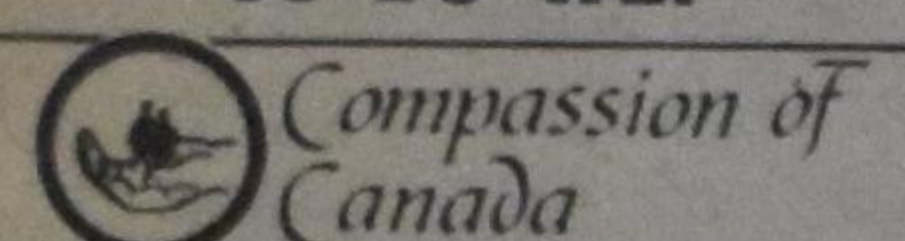
It seemed to help, for I recovered from the paralyzing fear that held me captive. With the others I was waiting for the new day to come.

Continued next issue...

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Special Report

Former Shell Chairman talks about Dutch economy

Wybe Bylsma

Last summer Mr. Wybe Bylsma and his wife paid a visit to Holland to find out what has happened to the country of their birth since they left in the early fifties. Bylsma managed to conduct some interviews with Dutch leaders, one of whom is Mr. Gerrit A. Wagner, former Chairman of the Board of Royal Shell. We are happy to publish his interview in two instalments.

A taxi scuttled me from an interview in Leidschendam to the Shell complex in The Hague. Being a bit ahead of time, I had a quick snack on a neighbourhood bench beside two friendly old ladies and then headed for the stately-looking building along the wide tree-lined Carel van Bylandtlaan. Inside the main entrance I reported to a commissionaire, who called someone to direct me to Mr. Wagner's cheerful office, where he now works as Chairman of the Supervisory (non-executive) Board of Shell.

United in adversity

After we were served a refreshing cup of tea, I launched my first question, which dealt with a ruined Holland at the end of World War II. I asked Mr. Wagner what it was that stimulated such vigorous economic growth afterwards.

"A common enemy," he answered without hesitation. "Fear of poverty and ... a common memory of what a bad political system can do to a country." His crisp clear enunciation and ready use of words immediately showed a fluent command of the English language.

"We were more or less united in adversity, as is very human. We need a challenge before we respond. It sounds contradictory, but sometimes an enemy is at the same time an ally ... very much in disguise."

Shortsighted economic vision

Contrasting the robust growth of the '50s and '60s with the skinny economic performance of the '70s and '80s, I asked this former oil executive where Holland had gone off the track.

"Well, we grew fat, largely through effort, *common* effort, and life looked easy. And many people — not only in Holland — thought that they had found the answers and that the answers were economic and that the economy could be organized and regulated and guided. And growth was here to stay. It looked that way to the myopic (shortsighted).

"It is easy to be myopic if it is

an attractive prospect, so that's what we did. Having rebuilt on ruins, a new era started in our people's life. We grew. Prosperity grew. It was a worldwide phenomenon, and we certainly took full advantage of that in a large measure of harmony."

"... WHEN THEY EAT THEIR FILL AND THRIVE, THEY WILL TURN TO OTHER GODS" (Deut. 31:20).

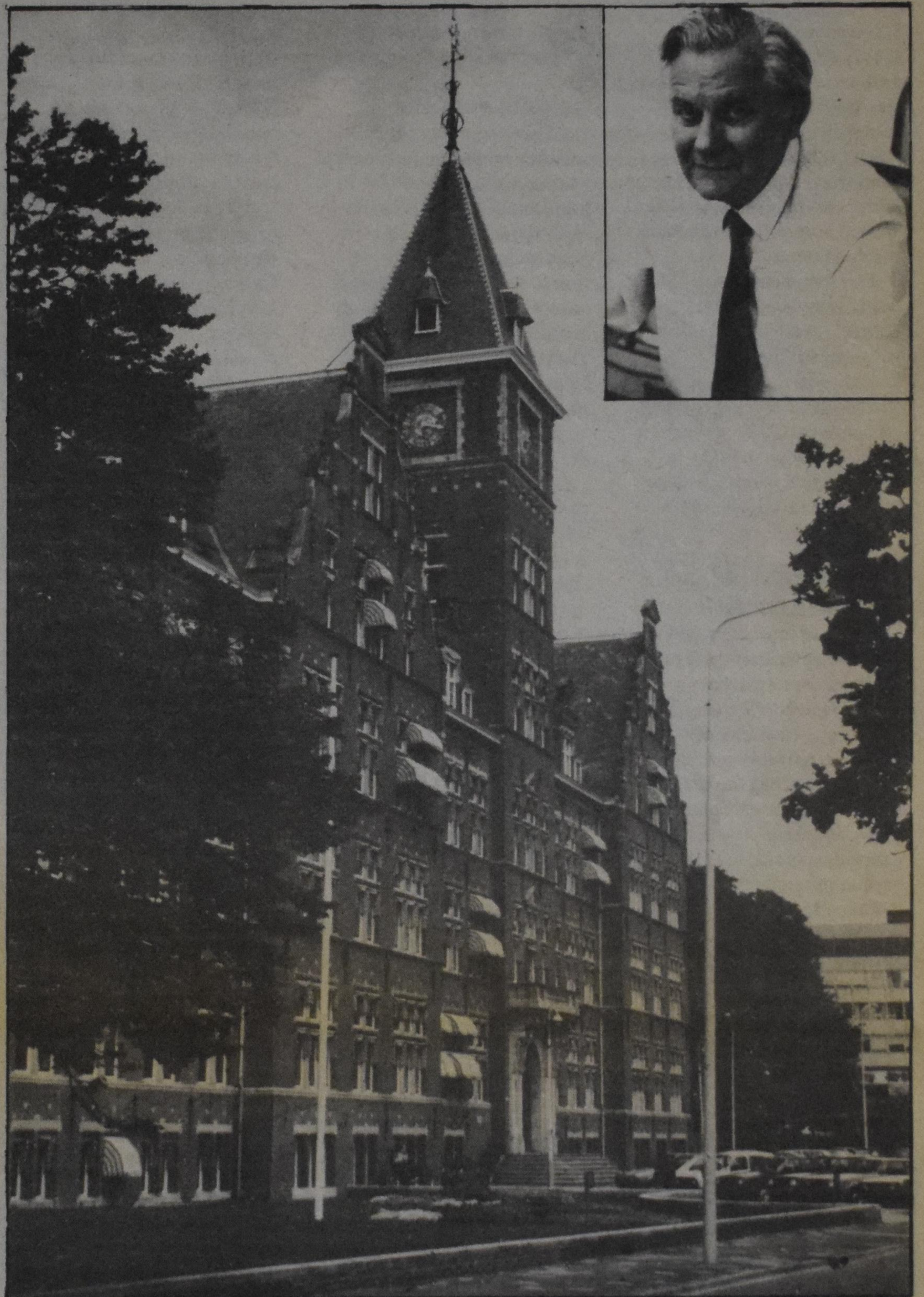
"Up to about the '60's?" I asked.

"Mid '60s and then we reached a plateau. And when you reach a plateau, you don't always see it until after a while. You see that the road isn't climbing any more. Now it's one thing for some people to find where they are and to understand what's happening. It's another *entirely* different thing for a *country* to understand, particularly since leadership at the time was far less accepted than before. We had suffered under too much authority during the war, and there was this reaction. So, freedom was happily accepted and fully exploited."

Mr. Wagner, sitting tall behind his neatly-arranged desk, explained that a blossoming economy had produced a welfare state that was necessary, but that simply could not be sustained when the economic thunderstorms severely drenched the material welfare of the nation.

Inflated desire caused depression

"(Nevertheless)," he continued, "we kept on doing all the nice things for people on borrowed money and borrowed time. And, of course, that chicken came home to roost after the first oil crisis of '73/'74 ... So, by the mid-seventies most people knew (that they could not continue living on borrowed time), but politicians couldn't handle the situation. In fact, they couldn't handle it till the end of the seventies, when it was so evident that we were going down the hill ... But on the whole, I think the people understood ... that we had been



Shell complex in The Hague along Carel van Bylandtlaan. Inset: Mr. Gerrit A. Wagner, former Chairman of the Board of Royal Shell

living too high off the hog and that we couldn't go on.

"And, of course, this was aggravated by the fact that the whole world economy was in a temporary decline. We seem to be gradually getting out of it. I'm talking worldwide. Now you can only take advantage of an improved business cycle if you put your own house in order and that's what we are in the process of doing."

The other three billion matter!

During our discussion I soon realized that Mr. Wagner did not look at the world simply through narrow economic glasses. He was sensitive to other elements of life as well. He noted that the United States had stimulated economic growth at the cost of huge deficits and high interest rates, affecting the whole world. Especially Third World countries got hurt.

He continued, "There are only about a billion and a half people participating in what we call the modern economy, and

the other three billion haven't reached anything like that level, *and they matter! They matter terribly*, not only from a human point of view, but also from a special, economic, and indeed political point of view. Moreover, they are growing faster in population than the rest do, so it's a terribly difficult thing.

"(The USA economy is) improving, and we are improving also in the rest of the Western world, but far less than the United States. But the price we pay — all of us — is the high cost of money and that in the end *must* stop, and it *must* come down; otherwise, it produces more instability than we can afford."

Concern for the young unemployed

Expressing concern about the high rate of unemployment in The Netherlands, Mr. Wagner remarked, "It's not good. It's worrying particularly as regards the young people. At the same time it is a measure of efficiency. We

are in many ways so efficient that we do far more with less people than we used to ... Now we are trying to reduce the working week or the working month or the number of hours worked, shared time and all that sort of thing ... I'm all for that *provided* that we do not lose our competitiveness."

"But if you become more efficient," I interrupted, "and eliminate so to speak more people from the working force, then you must be more creative in developing more work for those people."

"Exactly!" replied Mr. Wagner, "and that's what we have to do. And there are some signs that we will succeed in that, but it's a very slow process. It is not a thing which you can turn on and off. And it is not a thing that you can translate into large numbers immediately ... I would not be surprised if we would have an unemployment rate in excess of 5% for at least another ten years. Now meanwhile, of course, you have to take care of

Continued on page 14 ...

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... continued from page 13.
those people, which we are
doing — not as generously as
we would like to, but in
comparison with other
countries, I think about as
generously as you can ... I mean
there is nothing in the United
States to touch it or in Canada
for that matter."

This senior captain of industry showed a genuine appreciation for the services provided for the unemployed in his native land, but also felt that Holland's welfare system had gone to ridiculous lengths at times in dealing with the unemployed, making it often much more attractive for them not to work."

Commenting on the task of government with respect to business, he stated that government has to exercise a measure of control over business, preventing it from abusing power as was done especially in the 19th century. However, the task of the government is also not to regulate everything. "In the last 20 to 25 years we have tended to become too rigid, too forbidding, too regulating, too state-organized ... We have to tread the path of wisdom between the two extremes, and that's the art of life or, if you wish, of politics ... We now have a centre-right government coalition in this country.

They believe in this (path) I broadly sketched."

“There are many people — and they are particularly people who have a leftist political persuasion — who think that in spite of our enormous government budgetary deficits, we should still incur more debt or reduce the deficit more slowly in order to keep on stimulating. The latter would, they think, create more jobs, more employment, and the price we now pay for reducing the deficit is more unemployment.

"Now that is a very difficult choice to make; yet, I'm on the side of the people who are now in office, because I believe that if we would have gone on as we were going, it would have got completely out of hand."

"I'll give you one example. We have an enormous asset in this country, which is our famous gas fields. It means a great deal to this country. In fact, some people say it's been too good, because it has made life too easy for a while, and the challenge wasn't big enough or the response was too weak. All right, but we have it.

"Now then, when I speak of the government budgetary deficits, then I mean that every year they spend more than they earn. And that is largely on social security and, of course, on their own payroll and on

some government investment. It's gone too far ... So, we have these budgeted deficits. The policy now is to gradually reduce them, but — inevitably for the time (being) — you create more unemployment.

"Why are we so determined to cut this budgetary deficit? Because it is in terms of national income twice as high as in France. It's three times as high as in Britain. It's a *great* deal higher than Mr. Reagan's ... In the last several years we have had on a national income of about 350 billion guilders a budgetary deficit of between 75 and 40 billion guilders. If we are lucky, we are going to be 10% next year, but we've been over 12%. I think Reagan has about 7%, and Mitterand *completely* changed his socialist policies when he hit 6%. We were over 12%!

"Now the interest alone, not the repayment, on our government debt equals the total government income from our famous gas (fields) every year. That's what we're talking about, and I think people will understand that.

“There are people who say, ‘Well, this interest.’ (You see, we have no foreign debt) ‘Why, we owe it to our own people.’ But if you have to pay (that) interest, there is nothing else you can do with it ... In a few years time the bulk of the government deficit will consist of the payment of interest, let alone repayments. So, we must

cut. Government must cut. And we are now gradually doing that.

And, as I say, in the meantime there are a lot of things we would like to do but cannot do, and one of them is that we cannot pay people more. We cannot increase. We must gradually reduce social security ... And we must find ways and means to create jobs. To stimulate the economy you need money, and we haven't got that, so there is very little room for (government stimulation of the economy). So it's got to come from business, and it's working but ... very slowly."

When I asked Mr. Wagner whether a balanced budget should be pursued, he commented, "On the whole, as a rule of thumb, you could say that governments are allowed to spend every year in excess of their income as much as the private sector saves. If the private sector saving is 5%, then government can have a deficit of 5%.

"We now are in the process of adjustment, but it isn't only a temporary thing, you see. At the same time you have to place the whole thing in a broader context ... The world at large is changing, and there are a lot of

things which are no longer economically possible, because of developments over which we have no control whatsoever. For instance, a very obvious example is ... the textile industry. Lancashire — that is a traditional textile centre in England — is completely wiped out. We have lost 80% of our textile business (in Holland to Far Eastern markets). The only thing you can keep is the highest quality stuff as the Swiss have done.

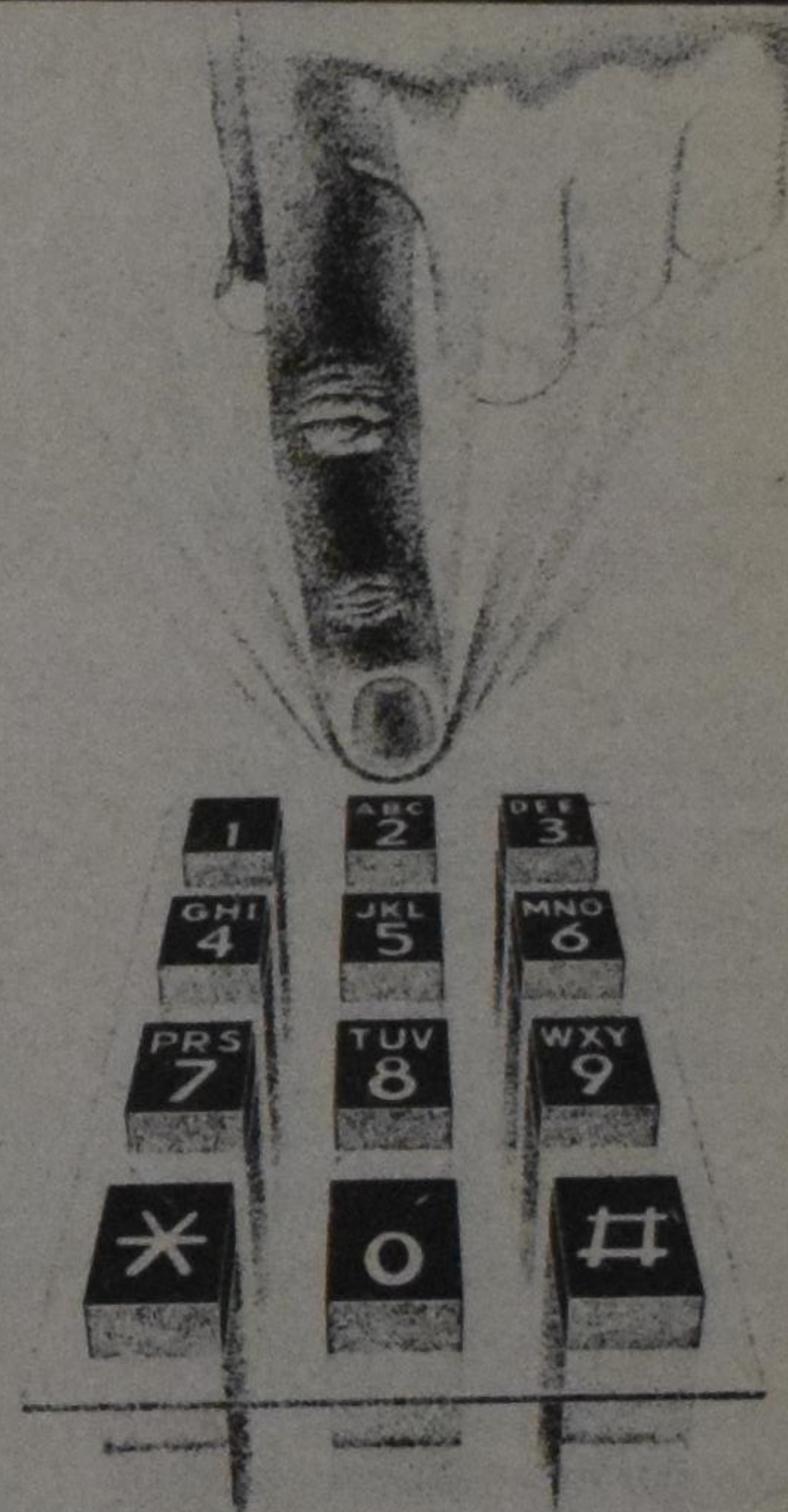
"Did you know, for instance, that in the United States — with the exception of car radios — not a single radio is made? Did you know that in Western Germany they make no cameras? So the world is changing, and you have to adapt to that. Now if your system is such that you refuse to adapt — sometimes on excellent grounds — you keep on maintaining industries or businesses, or other institutions which are no longer justified. You can keep them going by state subsidy.

"That's what we've done on a large scale. *You put off the evil day*, because the evil day — I'm not a doomsday (sayer) — is coming. The writing on the wall — even if it is recognized — is often not acted upon by the right people."

Continued next issue...

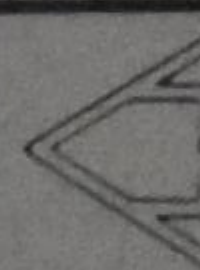
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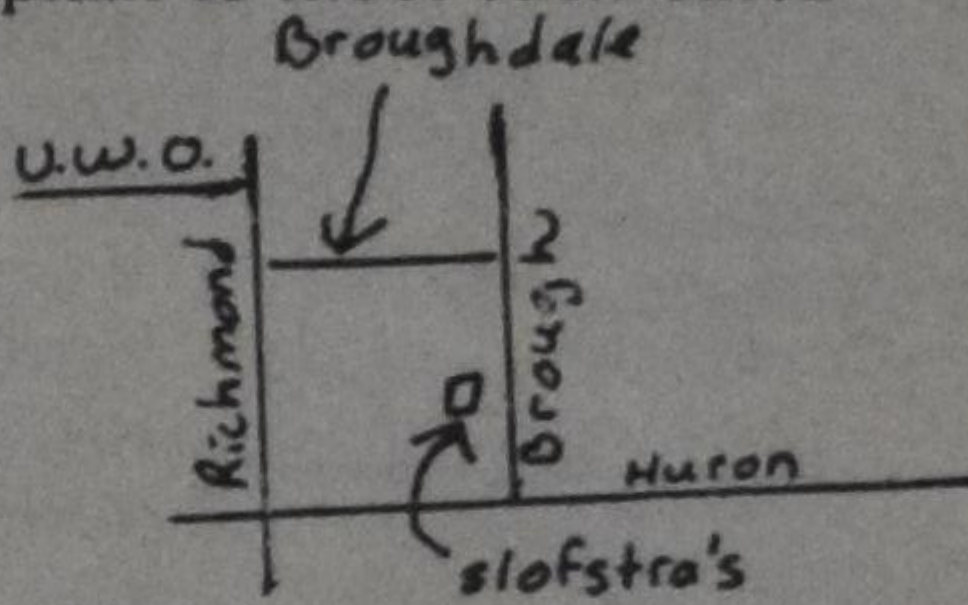
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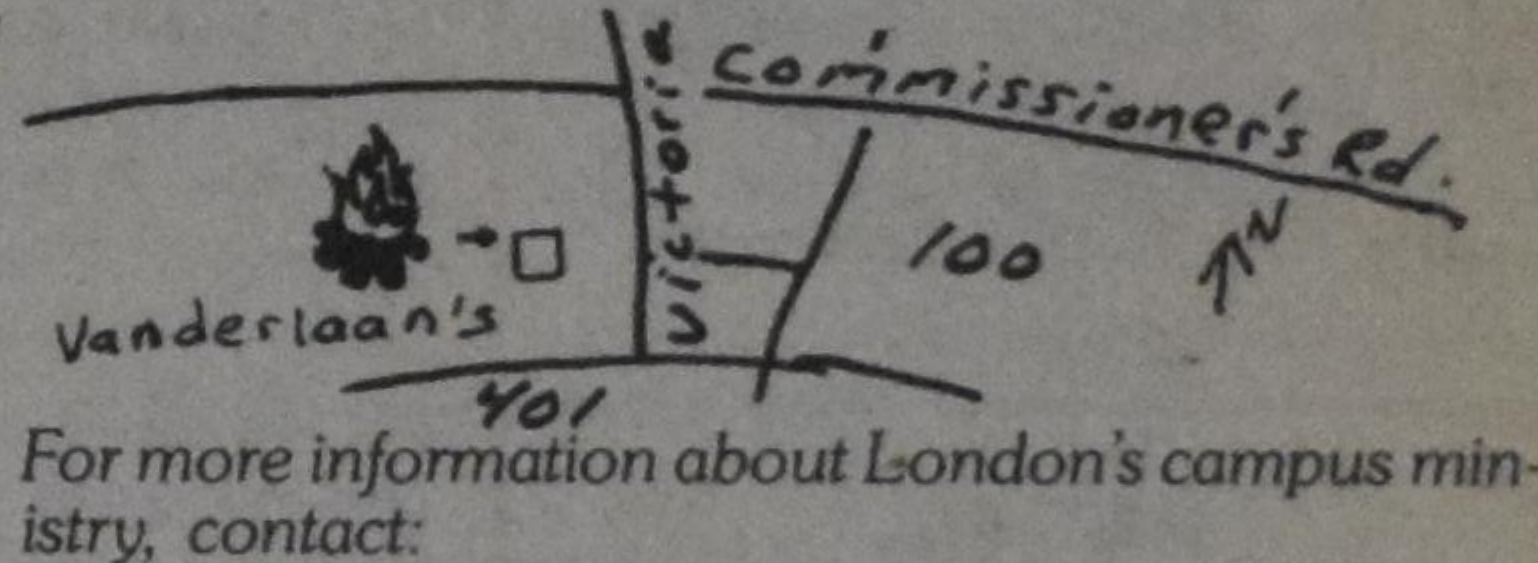
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PENNINGS: "Thanks be to God for His inexpressible gift" (2 Corinthians 9:15). With joy and thankfulness to God, the giver of life, we Gary and Janet Pennings are happy to announce the safe arrival of our first child, JESSICA JOHANNA, born on June 23, 1985, weighing 8 lbs. Jessica is the eighth grandchild of Mr. and Mrs. H. De Vos and the 28th grandchild of Mr. and Mrs. B. Pennings, both of Cambridge. Address: R.R.#6, Guelph, ON N1H 6J3 POTSTRA: It is with joy and thanksgiving to God that we, Ray and Cathy, along with our children Evelyn and Brian, announce with love the birth of our daughter and sister ALISON LUCILLE born Saturday, July 21, 1985, weighing 8 lbs. 7 oz. Alison is the third grandchild of Mr. and Mrs. P. Potstra of Hamilton and seventh grandchild of Mr. and Mrs. R. Oegema of Winona. 292 Central Ave., Grimsby, ON L3M 1X7 REINDERS: With joy and thankfulness to God, we wish to announce the birth of our first child, SONYA SHANNON, born July 11, 1985. Proud parents are Harry and Henrietta Reinders. She's the second grandchild to Mr. and Mrs. Ralph Reinders of Ospringe, Ont., and third grandchild to Mr. William Lamberink of Acton, Ont. Home address: R.R.#2, Guelph, ON N1H 6H8 TeBRAKE: "Blessed be the Lord, for He has wondrously shown His steadfast love to us" (Psalm 31:21a). With joyful hearts, we Gerald and Sonya (nee Zantingh) thank God for entrusting to our care, our first child, a daughter, REBECCA LYNN. Born July 10, 1985, weighing 9 lb. 8 oz. Rebecca is the first grandchild for Mr. and Mrs. William TeBrake of Burlington and the third grandchild for Mr. and Mrs. Richard Zantingh of Dunnville. Great-grandparents are Mr. G. TeBrake of Brampton, Mr. and Mrs. W. Sjaarda of Wellandport and Mr. and Mrs. H. Zantingh of Burlington. Address: 3001-25 Centennial Dr., Burlington, ON L7M 1B3 VAN HUIS: We thank the Lord, Creator of life, for the new life He has entrusted to our care. LINDSAY DEANNE Van Huis was born to parents Andy and Donna on August 7, 1985. She has two brothers, Jonathan, 3, and Christopher, 1. Lindsay's grandparents are Dirk and Joanne Van Huis of Hamilton, Ont., and Jake and Tina Schiffart of Lacombe, Alta. Wedding or Anniversary coming up? Order your invitations now from <i>Rainbow Marketing Co.</i> Choose in your own home from our fine selection. 5% discount. Peter & Evelyn Heida 22 Orlando Dr.; Tel. 935-1898 St. Catharines, ON L2N 6V7	BOONSTRA-FABER: "As long as we love one another, God will live in us and His love will be complete in us" (1 John 4:12). Thankful to the Lord, who brought them together, Rev. and Mrs. John Boonstra and Mr. and Mrs. William Faber announce the marriage of their children, DEBORAH and HARVEY. The wedding took place on August 3, 1985 at 3 o'clock in the afternoon in the Maple Ridge Chr. Ref. Church of Maple Ridge, BC, father of the bride officiating. Address: #311 19041 Ford Rd., Pitt Meadows, BC V0M 1P0 GROODZANT-FRANKRUYTER: Mr. and Mrs. Garry Groodzant are happy to announce the marriage of their daughter RITA to FRED Frankruyter son of Mr. and Mrs. Meindert Frankruyter. The wedding took place on August 16, 1985, at 7 p.m., in the Brampton Chr. Ref. Church. Rev. P. Nicolai officiated. Address: 43 Northwood Dr., Brampton, ON L6X 2L4 HAMSTRA-RAUWERDA: Thankful to the Lord, who brought them together, Mr. and Mrs. Tom Hamstra of Princeton, Ont., and Mr. and Mrs. Cornelius Rauwerda of Jordan, Ont., are pleased to announce the forthcoming marriage of their children, CHRISTINA ANITA and ANTHONY EDWARD. The wedding will take place, D.V., on Friday, August 30, 1985, at 7:00 p.m. in the Trinity Chr. Ref. Church of St. Catharines. Rev. Jongsma of Brantford officiating. Future address: 10 Benson Dr., St. Catharines, ON L2N 2K5 HOEKSTRA-POGUE: Mr. and Mrs. Rex and Carol Hoekstra of Orillia are happy to announce the forthcoming marriage of their daughter TRUDY DARLENE to STEPHEN, son of Mr. and Mrs. Ron Pogue of Bramalea. The ceremony will take place, D.V., on August 24, 1985, at 3:00 p.m. in the First Chr. Ref. Church of Orillia. Rev. Peter Hogeterp of Windsor officiating. Temporary future address: 401 Hazel St., Apt. #402, Waterloo, ON N2L 3P7 HORINGA-BOUWERS: Mr. and Mrs. Hank Horinga of Woodstock, Ont., are happy to announce the forthcoming marriage of their daughter, GERALDINE WILMA to JOHN HENRY, son of Mr. and Mrs. Henk Bouwers of Athens, Ont. The Lord willing, the ceremony will take place on Saturday, August 24, 1985, at 2:00 p.m. in the Maranatha Chr. Ref. Church, Woodstock, Ont. Rev. Peter De Haan officiating. Future address: 191 E. the 4th Ave., Kitchener, Ont. KIERS-REURINK: With joy and thanksgiving, Jerry and Nettie Kiers and Henk and Steina Reurink are happy to announce the forthcoming marriage of their children, MARGARET CATHERINE to DOUGLAS WAYNE. The wedding will take place, D.V., on August 24, 1985, at 2:30 p.m. in the Iron Springs Chr. Ref. Church. Pastor Wayne Brower officiating. Future address: Lethbridge, Alta. KLOMPS-REININK: In the spirit of Christian joy we, ANN and JOHN, together with our parents Mr. and Mrs. Gerhard Klopms and Mr. and Mrs. Herm Reinink are pleased to announce our forthcoming marriage. The wedding will take place, D.V., on August 24, 1985, at 4 p.m., in the Clinton Chr. Ref. Church. Rev. R. Gelwicks officiating. Future address: R.R.#1, Auburn, ON N0M 1E0 Why not advertise in C.C.?	NAUTA-VANDERHOUT: To God be all honour and glory! Mr. and Mrs. Peter Nauta of St. Catharines and Mr. and Mrs. T. VanderHout of de Lier, Holland, rejoice in announcing the marriage of their children, BRENDA SUZANNE and MARTIEN, on September 6, 1985, at 7 p.m., in the Trinity Chr. Ref. Church of St. Catharines, Ont. Rev. H. Jonker officiating. It is our prayer that the Lord will richly bless you both as you seek to serve Him in your marriage. Future address: R.R.#4, Niagara-on-the-Lake, ON L0S 1J0 Anniversaries <table><tr><td>1960</td><td>August 13</td><td>1985</td></tr></table> With joy and thankfulness to our Lord, we as family celebrated the 25th Wedding Anniversary of our parents, Rev. ALVIN and JOANNE BEUKEMA (nee Van Harmelen) Love and congratulations from: Peter & Kari Beukema; Caitlin — London Betty Beukema — Toronto Veronica & Arnold Breukelman; Robert — Matsqui, BC Sandra Beukema — Abbotsford, BC Susan Beukema — Abbotsford, BC Rev. John and Ellen Van Til; family — London Rev. & Mrs. J. Van Harmelen — Caesarea, Ont. Andy & Gerda Van Harmelen; family — Oshawa Cor & Donna Van Harmelen; family — Grand Rapids. <table><tr><td>Hamilton, Ont.</td><td>Burnaby, BC</td></tr><tr><td>1955</td><td>August 6</td><td>1985</td></tr></table> "And the Lord will guide you continually" (Isaiah 58:11a). Rejoicing in God's goodness and thankful for His blessing, we joyfully announce the 30th Wedding Anniversary of our parents, Rev. PETER and MAAIKE BROUWER (nee Venema) We thank God for guiding you these 30 years together. We as children wish to thank you for showing us God's love in your marriage and family life. We pray that God will grant you many more years together and with us, your children and grandchildren: Garret & Wendy Brouwer; Peter — Surrey, BC Sonya & Ray Lenos — Simcoe, Ont. Peter & Joanne Brouwer; David, Alicia — Hagersville, Ont. Tricia & David Kok; Derek, Brian — Surrey, BC Fred Brouwer — Dayton, Ohio Michael Brouwer — at home Annette Brouwer — at home Home address: 8292 15th Ave., Burnaby, BC V3N 1X6 <table><tr><td>1945</td><td>August 28</td><td>1985</td></tr></table> With great joy and thanksgiving to the Lord, we are happy to announce the 40th Wedding Anniversary of, KLASS and WILLEMINA HESSELS (nee Dolfing) We pray that the Lord will bless you and guide you in your future as He has in your past. Happy Anniversary from your children and your grandson. John & Diane Hessels; Robert — Jordan Station, Ont. All friends and relatives will have an opportunity to congratulate them at an Open House in their own home August 31 from 2 til 4. Best wishes only, please. Address: Klass and Willemina Hessels, R.R.#3, Elcho Rd., Wellandport, ON L0R 2J0	1960	August 13	1985	Hamilton, Ont.	Burnaby, BC	1955	August 6	1985	1945	August 28	1985	OOSTERHOF-VANDEMEENT: We have experienced God's love in our parents, our families and friends and now a new love in each other. In celebration of this love, we, DIANE and JOHN, with our parents, Mr. and Mrs. Bert Oosterhof and Mr. and Mrs. Gerrit VandeMeent, wish to announce our marriage. The wedding ceremony took place on Saturday, August 17, 1985, at 2:30 p.m. in the Athens Chr. Ref. Church. Rev. G. Bieze officiated. Future address: 758 Portsmouth Ave., Kingston, ON K7M 1W5 OOSTERHUIS-BOOTSMA: Jan and Donald Oosterhuis and Clarence and Clara Bootsma are most happy to announce the wedding of their children MELINDA JOY and HARVEY ALLEN. This union in Christ took place on August 17, 1985, at the Bethel Chr. Ref. Church of London, Ont. Rev. J. VanTil officiating. SUK-TOMPSETT: With joy and thanksgiving to God, Mr. and Mrs. Peter Suk of St. Catharines, Ont., are happy to announce the forthcoming marriage of their daughter MARGARET CATHERINE to MICHAEL ROBERT Tompsett, son of Mr. and Mrs. Bart Tompsett of Gravenhurst, Ont. The wedding will take place, the Lord willing, on Saturday, August 24, 1985, at 2 p.m. in the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, Ont. Rev. Jack Vos officiating. Future address: c/o Sunland Lutheran School, Freeport, Grand Bahama Island, F-2469 VANDER HEIDE-BRUIJSMA: Mr. and Mrs. Wm. Vander Heide of Wellandport are pleased to announce the forthcoming marriage of their daughter MARGARET DIANE to HUIE DIEDERT, son of Mr. and Mrs. Harmen Bruinsma of Dunnville. The ceremony will take place, D.V., on Saturday, August 31, 1985, at 2 p.m. in the Wellandport Chr. Ref. Church. Rev. H. Vander Windt officiating. Future address: R.R.#1, Dunnville, James Rd., N1A 2W1 WOOD-ROMP: "May God be gracious to us and bless us and make His face shine upon us" (Psalm 67:1). With joy and thanksgiving, Mr. and Mrs. Kenneth Wood of Shelburne and Mr. and Mrs. Dick Romp of Orangeville, Ont., announce the forthcoming marriage of their children, MICHELE and HENRY. The Lord willing, the wedding will take place on Saturday, September 7, 1985, at 2:00 p.m., in the Chr. Ref. Church of Orangeville. Rev. F. Heslinga officiating. Best Wishes! Anniversaries <table><tr><td>Limehouse, Ont.</td><td>Lawrence, KS</td></tr><tr><td>1960</td><td>August 27</td><td>1985</td></tr></table> With much joy and celebration, we are happy to announce the 25th Wedding Anniversary of our parents, ALBERT and JANE NEUTEL (nee Janssen) We pray that the Lord would continue to bless and support them and keep them for many years to come. We love you, Mom and Dad! Albert Carol & Andy Ed Ingrid 217 Wagon Wheel Rd., Lawrence, Kansas 66044; (913) 842-7964	Limehouse, Ont.	Lawrence, KS	1960	August 27	1985
1960	August 13	1985																		
Hamilton, Ont.	Burnaby, BC																			
1955	August 6	1985																		
1945	August 28	1985																		
Limehouse, Ont.	Lawrence, KS																			
1960	August 27	1985																		

Classifieds

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Obituaries
Neerlandia Edmonton 1935 August 18 1985 With much joy and thanksgiving to the Lord, we, as children, grandchildren and great-grand-children, celebrated the 50th Anniversary of, HENRY and SOPHIE KIPPERS (nee Wierenga) on August 22, 1985. May God continue to bless them. Congratulations and love from: Hennie & Rieks Peters — Edmonton, Alta. Jean & Kess Selles — BC Tena & Joe Selles — BC Henry & Mary Kippers — Edmonton, Alta. Grace & Pete Aikema — BC Gladys & Dick Vanderveen — Edmonton, Alta. Linda & Harry Lubbers — Coaldale, Alta. Lennert & Thelma Kippers — Warburg, Alta. Clarence & Grace Kippers — BC Andrew & Pieta Kippers — Coaldale, Alta. Christine & Hank Pieffers — Neerlandia, Alta. 46 grandchildren, 12 great-grand-children. Andijk Grimsby 1945 August 30 1985 With joy and thanksgiving to our heavenly Father we announce the 40th Anniversary of our parents and grandparents, COR and LIES KORT (nee Alkema) We pray that God may give you many more years together in health and happiness. With love from your children and grandchildren: Margaret & Joe Schaafsma; Elizabeth, Clarence, Jeffrey, Paul, Kristina — St. Ann's, Ont. Tina — Botswana, Africa Bill — Georgetown, Ont. Harry & Judy; David, Bethany — Medicine Hat, Alta. John & Linda; Greta, Peter, Mary — Indian Head, Sask. Clarence — Calgary, Alta. Gerdy & Tom Carr; Stephen, Amanda, Kevin — Grimsby, Ont. Doreen — Canmore, Alta. Open House in the Fellowship Hall adjoining the Chr. Ref. Church of Grimsby on Saturday, August 31, 2:30-5:00 p.m. Home address: R.R.#2, 64 Roberts Rd., Grimsby, ON L3M 4E8 Halfweg Thunder Bay 1960 August 18 1985 "Rather, serve one another in love" (Gal. 5:13b). With thankfulness to God we announce the 25th Wedding Anniversary of our parents, JOHN and BEP POSTHUMUS (nee Van Staaveren) With love from their children: Eleanora & Paul Vellinga; Justin, Rachael Lambert Cathy & Eward (friend) Gertrude Home address: R.R.#5, Thunder Bay, ON P7C 5M9 1960 September 10 1985 Psalm 121. With grateful hearts and thankfulness to our Lord we are pleased to announce the 25th Wedding Anniversary of our parents, ED (Engel) and TENA VAN GEEST (nee Vermeulen) We pray that God will continue to bless them and keep them in His care. With love and best wishes: Margaret — Toronto Joanne & Alfred (engaged) Open reception will be held, D.V., on Friday, September 6, 1985, at the Kin Station, Binning St., Listowel starting at 7:30. Best wishes only. Home address: 235 Nichol Ave., S., Listowel, ON N4W 2M2	 <i>Congratulations to Henricus Weeber and Wendelina Weeber-Smit who will celebrate their 55th Wedding Anniversary, D.V., on August 27, 1985.</i> St. Catharines, Brampton, Ont. Ont. 1955 August 27 1985 The children of, Rev. WILLIAM and JANE SUK (nee Schuil) are happy to congratulate their parents on their 30th Wedding Anniversary. Praise be to the Lord for the many blessings He has bestowed on our family: John & Irene Suk — Grand Rapids, Mich. Art & Grace Suk — Regina, Sask. John & Deb Douma — Brampton, Ont. Janet & Henry Ronkema — London, Ont. Karen Suk — Brampton, Ont. and five grandchildren. Home address: 10 Core Cresc., Brampton, Ont. Maasland, St. Catharines, South Holland Ontario 1945 September 5 1985 With joy and thankfulness to God, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents, WILLEM and MACHTELD VANGEEST (nee VanderLugt) With love and congratulations from their children and grandchildren: Mary & Harry Janssens — Wellandport, Ont. Len & Nellie Van Geest; Danny, Jordana, Brian — Waterloo, Ont. Ted & Marj Van Geest; Jeff, Matthew, Joel — St. Catharines, Ont. Mieke & Jeff Sloan; Jana — Sioux Lookout, Ont. Bill & Nel Van Geest; Nathaniel, Thomas, William, Rachel — Rexdale, Ont. Pete & Pat Van Geest — London, Ont. Home address: 91 Else St., St. Catharines, ON L2N 2C4 Smithers, BC Chilliwack, BC 1960 August 24 1985 "Let thy mercy, O Lord, be upon us, according as we hope in thee" (Psalm 33:22). We, the children of, JOHN and PEARL ZANDBERG (nee Bloksma) with joy and thanksgiving to our Lord, have celebrated with our parents their 25th Wedding Anniversary. We pray that God may continue to bless and keep you in His care. Margaret — Abbotsford Joanne Fred — at home 47490 Prairie Central Rd., Chilliwack, BC V2P 6H3	Apeldoorn Brampton 1930 August 27 1985 "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27a). With praise and thanksgiving to our heavenly Father, the Lord willing, we hope to celebrate the 55th Wedding Anniversary of our dear parents and grandparents, HENRICUS WEEBER and WENDELINA WEEBER-SMIT It is our prayer that the Lord will continue to bless you and keep you in His loving care in the days that lie ahead as He has done in the past. Congratulations Dad and Mom, Opa and Oma. With love from your children and grandchildren: Jaap & Gerdi Cappon; Lynn & Mike, Bette-Ann & Tom, Daniel, Rob, Tim Bert & Hennie Weeber; Richard, Wendy, Andrew, Michele Pete & Linda Weeber; Gordon, Tracy, Pete, Michael, Jody, Kara, Scott Ed & Renate Schranz; Eric, Carol, Christopher George & Katie Baarda; Gwendolyn, Heather, Jennifer, Jessica, George, Heidi, Amy Friends and acquaintances are invited to an Open House in the fellowship hall at Trinity Tower, Brampton from 2:00 - 4:00 p.m. on August 31, 1985. Home address: Hope Tower, Apt. 2109, 7900 McLaughlin Rd., S., R.R.#10, Brampton, ON L6V 3N2 We, the children of, JACK and PAT WESTERHOF of Willowdale, Ont., joyfully announce the 25th Wedding Anniversary of our parents. We give thanks to God for their love and for the home that love has created. 1960 1985 It is with joy and thankfulness to God that we hope to celebrate the 25th Wedding Anniversary of our parents, GERRIT and JOHANNA WESTERVELT (nee Geurkink) on September 2, 1985, D.V. It is our hope and prayer that God will bless them in the years to come. With love from: Gerald & Pamela Evelyn & Gerald Margaret John Martin Calvin Open House will be on Monday, September 2, 1985, 7:30 - 9:30 p.m. in the Matilda Hall. R.R.#2, Brinston, ON K0E 1C0	St. Catharines Cornwall 1960 September 3 1985 "But as for me and my house, we will serve the Lord" (Joshua 24:15b). With joy and thanksgiving to the Lord, we hope, D.V., to celebrate the 25th Wedding Anniversary of our dear parents, grandparents, and great-grandparents, LAWRENCE and CATHARINA VEERMAN (nee Van den Steenhoven) We pray that the Lord may bless them and keep them in His care. Congratulations and love from: Andy & Edith Veerman — Fenwick, Ont. Harry & Linda Van Dalen — Brighton, Ont. Leo & Shirley Heidinga — Westbrook, Ont. John & Heather Van Dalen — Toronto, Ont. Eric & Aline Van Dalen — Trenton, Ont. Heine & Hennie Veerman — Winchester Springs, Ont. Nick & Linda Van Dalen — Cornwall, Ont. Norman & Linda Augi — Cornwall, Ont. and their 28 grandchildren and three great-grandchildren. Best wishes only or donations to the Cornwall Chr. School gratefully accepted. Open House on September 6, 7:30 - 9:30 p.m. at 117 Vimy Ave., Cornwall, Ont.	On August 3, 1985, our Lord took unto Himself, suddenly in a tragic car accident our most beloved husband, son, son-in-law, brother, brother-in-law, uncle and great-uncle, FRANK BRONSEMA age 28. Beloved husband of Maryanne Bronsema. Father of: Crissy, Sherry, Robyn, Aaron. Son of Mr. and Mrs. Robert Bronsema — Abbotsford, BC Brother of: Ann & Andy Beerda — Smithers, BC Clarence Bronsema — Vancouver, BC Jack Bronsema — Prince George, BC Faye & Stan Martin — Chilliwack, BC Bernita & Jack Boersma — New Westminster, BC 14 nieces and nephews, two great-nephews. Son-in-law of Mr. and Mrs. J. Westerop — Richmond, BC Brother-in-law of: John & Rebecca Westerop — Richmond, BC Nell & Rick Koopmans — Richmond, BC Sharon & Dick Heida — Surrey, BC Rick & Jacquie Westerop — Ladner, BC Karen Westerop Grandpa Derksen — Vancouver six nephews and nieces. "We grieve, but our hope is in the Lord" (Philippians 4:7). And the peace of God, which transcends all understanding will guard your hearts and your minds in Christ Jesus. Funeral service was held on August 8, 1985. Home address: 8898 - 156th St., Surrey, BC V3R 4K8 May 26, 1911 August 12, 1985 After a brief, but serious illness our heavenly Father took unto Himself, His child, our beloved husband, father, grandfather and great-grandfather, WILLIAM DE HAAN 10 Dunsmere Dr., Kitchener, Ont. Beloved husband of Henny De Haan (Annen). Loving father of: Sam & Jean De Haan — Kitchener, Ont. Annie & Ralph Smeda — Herndon, Virginia, USA Dorothy & Henry Olthoff — Kitchener, Ont. William & Betty De Haan — New Hamburg, Ont. Grandpa to 14 grandchildren and two great-grandchildren. Stepfather to: Case & Jane Annen — Aylmer, Ont. Henry & Ann Annen — Ingersoll, Ont. Joanne & Steve Paas — Burlington, Ont. Albert & Margeurite Annen — London, Ont. Bernie & Becky Annen — Delton, Michigan, USA Step-grandfather to 16 step-grandchildren and six step-great-grandchildren. Predeceased by his first wife Gertrude De Haan (Wiebenga) June 6, 1978; his parents, one brother, and one sister in Holland. Survived by two sisters in Holland. Funeral service was held Thursday, August 15, 1985 in the First Chr. Ref. Church, Kitchener, Ont. Rev. J. Kuntz officiating. Interment at Woodland Cemetery.

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Classifieds

Obituaries	Obituaries	Obituaries	Obituaries	Obituaries
On June 28, 1985, while vacationing in "Little Europe," the Lord in His infinite wisdom took home, in a "twinkling of an eye," His child, ART J. DEWEGER Beloved husband of: Nellie DeWeger (nee Schulling). Dear father of: Diana & Michael Miedema Ron & Doreen DeWeger Marsha & Bernie Miedema Opa of: Matthew and Danielle Miedema The funeral service was based on John 14:1-3: "Let not your hearts be troubled..." Art's heart was never troubled for he knew with certainty that Jesus was preparing a place for him in heaven. This legacy was passed on to his children and even his grandchildren. This was evident in the words spoken by his four-year-old grandson at the time of his death: "Don't worry Omie, Opa is in heaven now and when Jesus calls you, you will see Opa again." What a testimony! Praise the Lord! "Wat is onze enige troost beide in het leven en sterven? Dat wij met lichaam en ziel beide in leven en sterven het eigendom zijn van Jezus Christus onze getrouwe Zaligmaker" (Zondag 1 H.C.). Naar wij vast geloven in Jezus ontslapen onze lieve Vader, Pake en Oerpake, SJOERD HANIA Geb. 29 Oct. 1899 Overl. 21 juli 1985 Bergen, N.H.: A. Hania-Kits Dokkum: D. Hania-Visser Sneek: W. Yntema-Hania Oppenhuizen: T. Hofstee-Hania P. Hofstee Dokkum: P. Hania R. Hania-Woudsma Moorefield, Ont. (Can.): J.M. Lise-Hania L. Lise Dokkum: S. Hania Apeldoorn: S. deMandt-Hania W.A.M.H. de Mandt klein-en-achterkleinkinderen. Correspondentie adres: Mr. P. Hania, Birdaarderstraatweg 133, 9101 PK Dokkum. The members of the Waterloo Chr. Ref. Church mourn with the parents Peter and Myra Van Katwijk and their children, Paul, Chris, Trish and Stephen the tragic death of their daughter and sister, MARTINA Words cannot express our feelings of shock and sorrow, but the Psalm tells us: "God is our refuge and strength an ever present help in trouble" (Ps. 46:1). July 22, 1985. "My grace is sufficient for you for my power is made perfect in weakness" (2 Corinthians 12:9a). On Wednesday, August 7, 1985, the Lord took unto Himself our dear husband, father and grandfather, JOHANNES W. KAMPHUIS at the age of 66. We are grateful to God for the years he could be in our midst and for allowing him to work in His Kingdom. Lovingly remembered by his wife of 41 years, Berendina Kamphuis (Nee Groothedde). Joe & Martha Kamphuis; Jason, Scott, Brian — Black Diamond, Alta. Ali & Rick Pasveer; Ron, Dianne — Calgary, Alta. Bill & Linnie Kamphuis; Robert, Jennifer, Michael, Lisa — Wainwright, Alta. Jerry & Nancy Kamphuis — Strathmore, Alta. Brenda & Robert Yskes — Calgary, Alta. Home address: 307 Ranchlands Court N.W., Calgary, AB T3G 1P1	The Lord took home at His appointed time, on July the 14th our dear father, grandfather, and great-grandfather, PIETER HOGENDOORN in his 90th year. For it is by God's grace that you have been saved through faith" (Eph. 2:8). Loving father of: Peter & Nel Hogendoorn — Simcoe Fred & Cor Hogendoorn — Holland, St. Maartensdyk Janny & Dick Hibma — London Arie & Lucie Hogendoorn — Alberta Dickie & Gerrit Van den Burg — Bowmanville Riet & Bill Smit — Tara Joke & Bas Brak — Paisley Floyd & Ann Hogendoorn — Millbrook Alex & Gerda Hogendoorn — Brampton Greet & Bill Buys — Beamsville Grandfather of 95 grandchildren; great-grandfather of 104 great-grandchildren. Predeceased by his wife Grietje Hogendoorn, 1979, his son Jacob Hogendoorn, this year, daughter Agnes Yzerman, 1977, Nelly and Billvander Ende, 1965. Funeral service was held on Tuesday, July 16, 1985 in the Mountainview Chr. Ref. Church, Grimsby, Ont. Interment Beamsville Cemetery. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). After a lengthy illness, the Lord called home on August 3, 1985, his child, DIANA PRINZEN at the age of 79 years. She was the beloved wife of Bertus Prinzen. May the God of all ages richly comfort Mr. Prinzen and his children and grandchildren in the days to come. Her friends: Mr. & Mrs. H.P. Schuringa — Rexdale, Ont. Mrs. J. Kloet — Burlington, Ont. Mr. & Mrs. J. Karsten — Jarvis, Ont. Mr. & Mrs. P. Poortinga — Jarvis, Ont. Mrs. N. Norg — Jarvis, Ont. "When Christ shall come with shouts of acclamation And take me home, what joy shall fill my heart! Then I shall bow in humble adoration, And there proclaim, my God, how great Thou art!" On August 3, 1985, after a lengthy illness, God in His infinite wisdom called home, LAMBERDINA WILLEMINA PRINZEN (nee Wassink) at the age of 79. "And so, we will be with the Lord forever" (1 Thess. 4:17b). Beloved wife of Bertus Prinzen. Dear mother of: John & Rita Prinzen — Niagara Falls, Ont. Henry & Florence Prinzen — Jarvis, Ont. Albert & Gerrie Prinzen — Brantford, Ont. William & Trudy Prinzen — Niagara Falls, Ont. Henry & Thea Kaemingh — Devlin, Ont. John & Trudy Kloet — Jarvis, Ont. Ralph & Wilma Karsten — Jarvis, Ont. 26 grandchildren and 11 great-grandchildren. Funeral service was held on August 6, 1985, at the Chr. Ref. Church in Jarvis, Ont. Rev. N. Cornelisse officiated. Home address: R.R.#1, Jarvis, ON N0A 1J0	On Friday, August 2, 1985, at his late residence, the Lord took home after a lengthy illness, our dearly beloved husband, father and grandfather, JOHANNES ABEL (John) VANDENBERG age 63 years. Dearly beloved husband of Harmanna Antje VandenBerg (Meyer). Dear father of: Sipke Johannes & Ethel VandenBerg Angie & Barry Legate Mira & Douglas Pidgeon Carol Ann VandenBerg & Ron Pietrobob Jan Theodoor VandenBerg & Robyne McCloud Dear grandfather of six grandchildren. Beloved son of his mother Lammetje VandenBerg of Cambridge, Ont., and brother of Mrs. Jikke Vanegmond of Sarnia, Ont. John was predeceased by his father Sipke J. VandenBerg and a sister Albertina Knol. The funeral service for Johannes Abel VandenBerg took place on Tuesday, August 6, 1985, at the Chr. Ref. Church, Niagara Falls, conducted by the pastor of the church, the Rev. Jan D. Pereboom. The sermon was based on John's favourite text: Romans 14:8: "If we live we live to the Lord and if we die, we die to the Lord. So then whether we live or whether we die, we are the Lord's." Home address: 6503 D'Arcy Cresc., Niagara Falls, ON L2E 5T2 The Board of the Christian Burial Funds Society "Draagt elkander's lasten," Niagara Region, announces with sadness, the passing away of, JOHANNES ABEL (John) VANDENBERG on Friday, August 2, 1985. John was a board member since 1971, serving faithfully as secretary. May the Lord grant comfort to his wife and family. The Board of the Burial Society. "See, I have engraved you on the palms of my hands" (Isaiah 49:16). On July 13 our Lord, in His infinite wisdom called home to Himself, at his appointed time, His dear child, HARRY JOHN VELDHUIS at the age of 28 years. Our comfort is that Harry is in the home that the Lord has built for him. Lovingly remembered by parents John and Gerda Veldhuis. Brothers, sisters, brother-in-law, nephews and niece: Trudy & Davis Meidema; Ryan, Joel, Kristen, Aaron — Waterford Brian & Jenny Meidema (girlfriend) Charles & Julie Smit (fiancee) Ron Paul Ann & Carl Buys (boyfriend) Rita — all at home Grandfather: Berend Hendrik Veldhuis — Shalom Manor Home address: 96 Main St., Jarvis, ON N0A 1J0 On July 13, 1985, the Lord took home through a tragic accident our dear nephew, HARRY VELDHUIS in his 29th year. We pray for the Lord's strength and nearness to John and Gerrie and family. Home address is Jarvis, Ont. Helen & Ido Hoogendoorn Jan & Gre Hoekjen Anton Hoekjen — all in The Netherlands The Lord is my shepherd; I'll not want	December 2, 1912 July 29, 1985 RINKE "Richard" VANDERWAL After a short illness the Lord in His infinite wisdom called home His child, Richard Vanderwal at the age of 72, on July 29, 1985 in Burlington, Ont. Our comfort and strength is the knowledge that he was at peace with His Lord and he is in his eternal home. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). Survived by his beloved wife and children: Teresa (Vanderwoude-Westra) Vanderwal. Ken & Joan Vanderwal Hilda Riddersma Paul & Melody Vanderwal Joanne & Art Joosse Rick Vanderwal Sally & Toby Hogeveen George & Betty Westra Grace Vanderbaan Sue & Henry Stronks Helen & Peter Postma Ron Westra Michael & Linda Westra and 33 grandchildren Predeceased by Jeltje (Vanderwerf) Vanderwal and one grandchild — Arlette Vanderwal. 640 Guelph Line, Apt. 402, Burlington, ON L7R 3M8 Gone to be with the Lord, following a brief illness on Thursday, August 1, 1985, Mr. KORNELIUS VANDERWAL at the age of 72 years. Beloved husband of Mrs. Joyce Vanderwal of Taber. Born in Surhuizum, The Netherlands, Mr. and Mrs. Vanderwal came to Canada to the Taber area in June of 1952 where they resided until the time of his passing. Besides his wife he is survived by three daughters: Mrs. Frances (Ed) Gouw — Lethbridge Grace (Frank) Navratil — Magrath Helen (Richard) Peters — Taber Six sons: Bill (Leni) Hutch (Carla) John (Lillian) Martin Mike (Wendy) — all of Taber Clarence (Agnes) — Lethbridge One sister in Holland and 24 grandchildren. He was predeceased by his parents, one brother and one sister in Holland and a brother in Ontario. Funeral service was held August 6, 1985, at 2 p.m. Rev. J. Corvers officiated. Home address: Box 56, Taber, AB T0K 2G0 It has pleased the Almighty God to swiftly and suddenly call to His eternal home on Saturday, July 13, 1985 our dear grandson, nephew and cousin, HARRY JOHN VELDHUIS Dearly beloved son of John and Gerry Veldhuis. Grandson of B. Hendrik Veldhuis — Shalom Manor, Grimsby Nephew and cousin of: Klaas & Iete Veldhuis — Enter, Holland Marie & Fred DeVries — South Holland, Ill., USA Diny & Leen Blyleven — Cayuga Gerry & Bert Prinzen — Brantford Alice & Jerry DeGraaf — Hagersville and 34 cousins. Harry is now in heaven with Oma Veldhuis, Tante Hanneke, Oom Lo and Tante Geertje DeVries.	WILLEM VAN AALST Gone to be with his Lord at Shalom Manor in Grimsby, on Monday, July 15, 1985. Beloved husband of Cornelia Van Aalst. The funeral service was conducted by the Rev. Dr. Vander Plaats on Wednesday, July 17, 1985, from the Mountainview Chr. Ref. Church in Grimsby. Burial followed in Halton Hills Cemetery. Arrangements entrusted to the Stonehouse-Whitcomb Funeral Home, Grimsby. "Then one of the elders asked me, 'These in white robes — who are they, and where did they come from?' I answered, 'Sir, you know.' And he said, 'These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb'" (Rev. 7:13,14). Peacefully his Lord and Saviour took unto Himself our beloved husband, father, grandfather and great-grandfather, KRYNE WILDEBOER On Saturday, July 13, 1985, at the age of 81. Beloved husband of Aafke Wildeboer Rotgers. Loving father of: Albert Wildeboer Siebe & Frida Wildeboer Jan & Betty Wildeboer Otto & Imma Rypstra — all of Ardrossan 14 grandchildren, eight great-grandchildren. Funeral services were held on July 17, 1985, at the Maranatha Chr. Ref. Church, Edmonton. Rev. A. VandenBerg officiating. Interment at Clover Bar cemetery. Home address: 53429, Rge. Rd. 222, Ardrossan, AB T0B 0E0 Personals Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. Established 1967. Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen: KUYL, v.d. Ch. Cornelis Hermanus, geboren op 10 mei 1920 te Schoten, laatstbekende adres in Nederland: v.d. Vinnestraat 19R, Haarlem, naar Canada vertrokken op 14 juni 1955. MOIRA geb. Hofsté, Veronica Juliana, geboren op 6 juni 1937 te Amsterdam, gehuwd met de heer Willem Moira en naar Canada vertrokken op 14 juni 1967, laatstbekende bestemming Richmond Hill, Ont. OTTE, John, geboren op 19 september 1955. VERBOOM, Johannes Gijsbertus Jacobus, geboren op 4 april 1920, laatstbekende adres in Nederland: Linneausstraat 38, 's Gravenhage, naar Canada vertrokken op 1 september 1952. VERHEUL-Lau, Mevrouw M.H. laatstbekende adres: 78 Braemar Dr., Apt. 704, Bramalea, Ont. WALLET, Willem, geboren op 2 april 1920, laatstbekende adres in Nederland: Lellestraat 153', Amsterdam, naar Canada vertrokken op 17 juli 1954. DE WEERT, Edo, geboren op 14 augustus 1943, naar Canada vertrokken op 29 dec. 1964, laatstbekende woonplaats: Tuktoyatuk, NWT. Netherlands Consulate General 1 Dundas St., W., Suite 2106, Box 2 Toronto, ON M5G 1Z3 Tel: (416) 598-2520

Personals	Accommodation	Vacations	For Rent	Real Estate
Housekeeper needed: Chr. Ref. widower, with teenage son in Central, Ont., is in need of middle-aged caring person to live on dairy farm and take care of household duties. For further information write Box 2394, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3 Entrepreneur/actor in excellent health, outdoors type, likes water sports, horseback riding. Interests include: politics, acting — stage and screen play, and dedication to the absolute standard of the almighty God. Would like to meet country girl (late 20s) with similar interests. Object: family life. P.O. Box 351, Markham, ON L3P 3J8 (Main St. P.O.). Chr. Ref. widower on dairy farm in S.W. Ontario seeks a middle-age person who'd like to look after small family and take care of the household duties. Reply to Box #2397, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3	HOUSEMATE WANTED to share 3-bedroom house, St. Catharines, Ont. Close to downtown, schools, churches. Reasonable rent. Write to Marian Van Til, c/o Calvinist Contact or call (416) 682-8311. WANTED: Couple to live in our home on beautiful Vancouver Island while we're on vacation from Labour Day to Thanksgiving Weekend. Non-smoking. Please phone: (604) 723-8934. WANTED: Young man, 19 years old, looking for room and board, while attending college in Toronto, in the area of Spadina, Bloor and Kendall Avenues or with easy access to bus or subway. Contact: Mrs. M. Dykstra, R.R.5, Dunnville, ON N1A 2W4 or phone 774-3812. Christian female looking for same to share a two-bedroom apartment in London, Ont. Call evenings at 519-473-2341.	Lakewood Christian Campgrounds R.R.5, Forest, ON N0N 1J0 Phone: (519) 899-4415 or (519) 337-6031 Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails. ALTON LODGES 1 & 2 bedroom clean, house-keeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church. Telephone: 705-429-2420 Address: 459 Mosley St. Wasaga Beach, ON Site 30, Box #8, R.R.#1 L0L 2P0 LEN & RITA BETTE Lang's Resort and Campgrounds Rice Lake Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1985. Write or phone for brochure: Lang's Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0 Phone: (416) 352-2308	Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal fam. place; 1½ hours from Disney World. Available on weekly basis, US \$300 per week May-Nov. Call Toronto 226-1137. Real Estate Hanover Chr. Ref. Church Wilfred McIntee Real Estate Ltd. 11 Durham St., W. Walkerton, ON N0G 2V0 Are you interested in reasonably priced farms in the 25-26 hundred heat unit range? The Hanover area offers a large selection: 100 acre beef & hog, 80 acres workable, 20 acres bush; seven-room frame home, oil heat; good barn, covered bunker silo, new hydro; asking \$79,900.00. 100 acre, 98 workable, good barn, set up for pigs; concrete yard, 1 3/4 storey brick house; asking \$99,800.00. Good F.C.C. mortgage at 8 1/4 %. 99 acres, set up for cattle or pigs, good barn; 90 acres workable, wood and oil furnace; asking \$135,000.00. 105 acres, 100 workable, 5 acres hardwood bush; barn set up for dairy; asking \$129,900.00. We, the C.R.C. congregation of Hanover (as yet unorganized) invite you to contact us for more information about these and many other properties. Contact: Hanover Chr. Ref. Church Box 85 Hanover, ON N4N 3B3 or phone Ed Mosterd (519) 367-2970	100 acre highway farm suitable for dairy; 42 tie stable; very attractive property with four bedroom home; good location, close to town. Dairy farm, 51 ties, stable cleaner, pipeline and cooler; two sealed silos; 16 calf nursery; large implement shed with heated shop area; second barn for growing calves. Immaculate four-bedroom fully modernized home. Purebred Holstein herd and quota available. Some terms. 200 acre dairy farm, four silos, 120 free stalls; calf barn; 16 cow milking parlour, all automated manure handling. Ten-room brick home plus second home. Some terms. 200 acres close by, good father and son partnership. 100 acres setup for dairy. Large barn, milkhouse, silo. Brick home; implement shed; land all croplable some systematically tiled. Listed at only \$110,000. Must be sold. 57 acres, all workable. Immaculate three-bedroom home. Large barn; steel shed. All buildings painted. Open to offers. 10,000 square feet laying hen barn on 4/5 acre with quota for 4160 hens. Breeder flock, on contract. Excellent three-bedroom bungalow. Only asking \$130,000.00 Contact: Albert Carson, Listowel Office P.H. HILLER REALTY LTD. 935 Main St., W. Listowel, ON Ph: 519-291-1544 Eve: 291-1395 PRIME POULTRY FARM Laying quota: 8,343 birds Pullet quota: 15,600 pullets Approx. 23 AC vegetable land. Near Sarnia; for sale by owner, no agents; serious buyers call (519) 542-6940.
Miscellaneous NEEDED: 50-100 Psalter Hymnals. Do you have Psalter Hymnals stored away that you no longer use? Our congregation (Cambridge Orthodox Chr. Ref. Church) would be happy to receive or purchase them (preferably the Centennial edition). Contact Cliff Van Dyken, 60 Locust St., St. Thomas, ON N5R 2C1; 1-(519) 631-6473. More classifieds next page.	Vacations Little Europe Resort Bracebridge, Muskoka Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKugmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airpport, Pim. 35 mijl van de Chr. Ref. Church in Orillia. * No pets please. R.S. BAKEMA Telephone: (705) 645-2738	For Rent Two-bedroom apartment or three rooms with shared bath and kitchen; 3½ miles from Brock University, near bus, St. Catharines. Phone 519-822-3637.		

Name _____
Address _____
City _____ Prov. _____ Code _____

Classifieds

Help Wanted	Help Wanted	Help Wanted	Help Wanted	Help Wanted
Assistant Director of Community Relations REDEEMER COLLEGE is seeking a person to develop and implement the community relations programs. Reporting to the Business Director, the Assistant Director of Community Relations will develop and implement all aspects of Redeemer College's promotion within the identified support groups and local and provincial communities. The successful candidate must be firmly committed to the Reformed faith and will possess the necessary written and verbal communication skills, and have the necessary presence to deal with people in all walks of life. A high level of drive and initiative is essential. The compensation for this position is competitive. Please send resume including references to: Dr. Dick Kranendonk Business Director 467 Beach Boulevard, Hamilton, ON L8H 6W8	Applications invited for the position of Business Administrator to start in September The responsibilities include accounting, budget control, financial reporting, supervision of building maintenance, tenant relations, and purchasing. Applications from persons with experience in managing a business, as well as recent graduates of business programs, are invited. Send resume and qualifications to: Institute for Christian Studies 229 College Street Toronto, ON M5T 1R4	Wei ke lieve hollandse Christelijke vrouw wil mijn moeder, Catharina Hotke, bezoeken in Extencicare, London. Moeder is 96 jaar, speelt spelletjes, houdt van pianospelen, lezen, buiten zitten. Tel 519-438-0117. Full-time single man (16-20 years) needed for dairy farm. Starting September 1. 705-953-9839. Full-time position available for single man on a 300 acre mixed farm. Milking experience an asset. Apply to Martin Duimering, Drayton, (519) 638-2514. Reliable, married man wanted to fill permanent position on 85 cow dairy farm operation; 30 miles from Edmonton. Must be experienced, accommodation available. Required immediately. Call B. Rietsveld (403) 988-1400. Single person needed on dairy farm in September in the Stratford area, for year-round employment. Please phone (519) 393-6886. HELP WANTED: Single farm hand needed on dairy farm. For more information, call (807) 935-2438. HELP WANTED: For light greenhouse work in cut-flower operation located in Niagara Peninsula. Call (416) 892-3657 or 892-3285.	Duca Community Credit Union requires Experienced Teller & Boy/Girl Friday Send resume to: DUCA COMMUNITY CREDIT UNION LIMITED P.O. Box 1100 Willowdale, ON M2N 5W5 Attention: Assistant General Manager or phone: (416) 223-8502	Teachers Bowmanville Knox Christian School invites applications for two teaching positions in the coming year for the upper grades. We are looking for people with strengths in the areas of Music, French and Physical Education. Contact: Ren Siebenga at Durham Christian High R.R.1, Bowmanville, ON L1C 3K2 Telephone: (416) 623-5940
Professional Siding Installers Peter Van Egmond & Sons Ltd. is a growing company with sales offices in Burlington, Hamilton & Mississauga. We are looking for experienced installers who can live up to the Van Egmond image of quality and professionalism. We offer very competitive rates and compensation packages and an operations management staff to ensure positive installer performance. If you are interested in joining the Van Egmond team, please contact our office for an interview. Peter Van Egmond & Sons Ltd. 460 Parkdale Ave. N. Hamilton, ON L8H 5Y2 (416) 544-4521 Attention: Jake Sieders		Teachers WYOMING: John Knox Chr. School requires a half-time teacher for the 1985/86 school year. Mornings only. Remedial and administrative relief. Please contact William Hordyk at 519-845-3786; Box 81, Wyoming, ON N0N 1T0.	Partner Needed General/Family Physician required immediately. Partner retiring October 1, 1985. New doctor will assume existing practice, fee for service, share overhead on a proportional basis. Location: Harriston, pop 2000. One hour drive from Guelph, Kitchener and Lake Huron. Contact Dr. John Vanderkooy, P.O. Box 615, Harriston, ON N0G 1Z0; phone (519) 338-3105 (office), (519) 338-3043 (home).	

Message to all C.C. subscribers!!

Please take a moment of your time to read this important message.

In order to keep our subscriptions up to date, we spend thousands of dollars each year in postage sending out renewal notices, etc. In addition, Canada Post charges us an extra fee for using the postage-paid business reply envelopes. This means that in order to get a subscription renewed we have to pay close to 80 cents in postage alone!

The computer label on your Calvinist Contact copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, kindly consider sending us the renewal fee ahead of time. This way, you will be assured that C.C. will be coming to your regularly, as well as saving us time and postage expenses!

We appreciate your cooperation. Please use the coupon below when sending us your renewal fee.

Subscription Renewal Coupon

Please renew my C.C. subscription for the period indicated:

☐ one-year renewal. Enclosed is \$22.50 (\$20.00 US)

☐ two-year renewal. Enclosed is \$42.50 (\$38.00 US)

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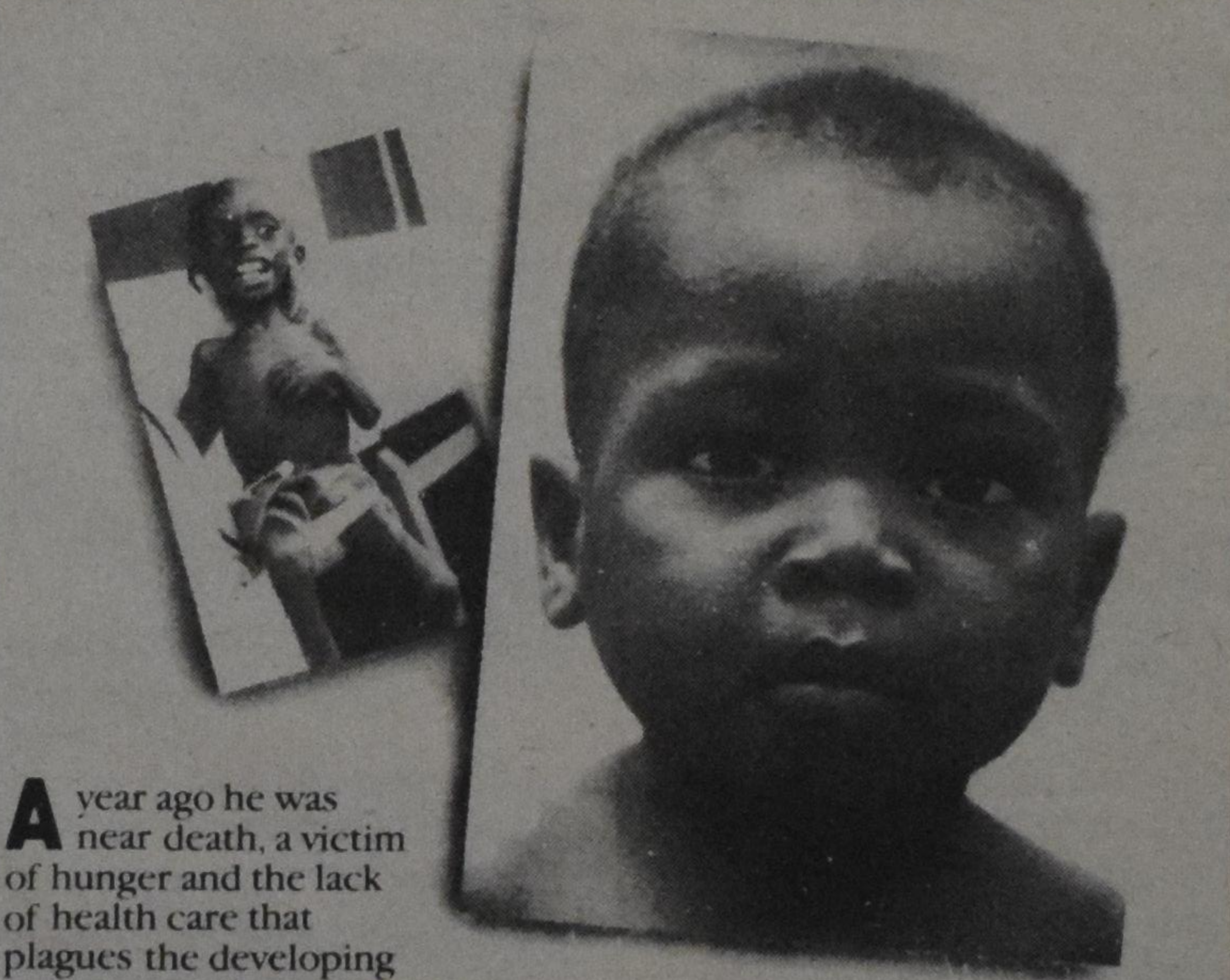
City/Town _____

Code _____

P.S. If possible, glue your label in this space, or enclose it.

Send to: 99 Niagara St., St. Catharines, ON L2R 4L3

PATRICK TUMBA DOESN'T KNOW WHO TO THANK...



A year ago he was near death, a victim of hunger and the lack of health care that plagues the developing world. A CODEL sponsored health clinic in Liberia saved and transformed his life. CODEL is a cooperative effort of Protestants and Catholics responding to human need in 42 countries. These projects are in health, agriculture, community development and education.

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**50 years**
is a long time

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in Calvinist Contact now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

Events

CALENDAR
of events

Aug. 28

The King's College Second Annual President's Barbeque at Rundle Park, **Edmonton**, Alta. For info. call (403) 428-0727.

Aug. 29-30

Mid-America Reformed Seminary Festival at **Orange City**, Iowa. Open House and meeting on Aug. 29. Convocation on Aug. 30 at 9 a.m. For info. phone (712) 737-3446. Speaker: Rev. Henry VanderKam on "The image of God and the law of God."

Sept. 3

The King's College 1985 Convocation Ceremony. Time and location to be announced.

Sept./85 -
Apr./86

ICS Evening Courses for Credit. Each Monday at 7 p.m. on "Biblical Foundations" with Drs. Seerveld (Sept. 16 - Dec. 16) and VanderVelde (Jan. 6 - Apr. 14). Each Thursday at 7 p.m. on "Philosophy of Education" with Mr. Harry Fernhout, PhD Candidate (Sept. 19 - Dec. 19 and Jan. 9 - Apr. 17). For info. phone ICS at (416) 979-2331.

Sept. 7

28th annual Ontario Chr. Ref. Church School convention at 1st CRC, **Guelph**; 9 a.m. registration. Main speaker: Dr. Henry Wildeboer. Afternoon workshops. Reg. deadline Aug. 2. For info call Wendy Pauw at (519) 836-5049.

Sept. 7

Youth Evangelism Conference, from 9 a.m. to 5 p.m., at Maranatha CRC, **Woodstock**, Ont. For info. call (416) 535-6262.

Sept. 13-14

Duncan Christian School 25th Anniversary Celebrations at the school, 5781 Chesterfield St., **Duncan**, BC. For info. call Mr. W. van Deventer (604) 746-5431.

Sept. 17-24

Red Mesa Tour '85. Tenth annual bus tour to Navajo and Zuni Christians. For info. contact the Burlington CRC Home Missions office at (416) 637-3434.

Oct. 5

CLAC-sponsored International Symposium on "The Freedom to Work" at 9 a.m. at John Knox Christian School, 82 McLaughlin Rd., S., **Brampton**, Ont. Speakers: Jose Prince, Zygmunt Przetakiewicz and Sander Griffioen. For info. contact (416) 774-2340.

Oct. 9

"Toogdag" of the former South/East League at Bethany CRC, **Fenwick**, Ont. Speaker: Jan Yeaman on "Happiness in the Lord." Registration and coffee at 9:30 a.m.

Oct. 12-14

25th Anniversary of **Athens** Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.

Oct. 14-20

Christian Heritage Tour (Lancaster, PA and Washington, DC). Tour originates from **Toronto** and **Hamilton**, Ont. For info. contact (416) 529-7163.

Oct. 18-25

Visit Old Mexico (Mexico, Acapulco and surrounding area). Tour leaders are the Revs. Peter Meyer and Chester Schemper. For info. phone Christine McDougall at the Weston office of the Canadian Home Bible League (416) 741-2140. *

Nov. 8-10

Discovery Conference on "Discerning the Spirits." Keynote speakers: Richard Middleton and Brian Walsh. A conference for students who want to integrate their faith and learning. For info. write or phone ICS, 229 College St., Toronto, ON M5T 1R4; (416) 979-2331.

Nov. 22 & 23

Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. Van Til. Contact your head counsellor for more information.

Sept. 24 - Oct. 3: Concerts by the Emmeloord's Christian Male Choir.

Sept. 24: Central Presbyterian Church, **Hamilton**, Ont.; 8:15 p.m.

Sept. 25: St. James United Church, **Edmonton**, Alta.; 8 p.m.

Sept. 27: Immanuel CRC, **Calgary**, Alta.; 8 p.m.

Sept. 30: Kelowna Alliance Church, **Kelowna**, BC; 8 p.m.

Oct. 2: First CRC, **Burnaby**, BC; 8 p.m.

Oct. 3: First CRC, **Abbotsford**, BC; 8 p.m.

Sept. 21 - Nov. 2: Van Halsema is Coming! An evening you don't want to miss!

Starting time 8 p.m.

Sept. 21: Covenant CRC, **St. Catharines**, Ont.

Sept. 28: Mount Hamilton CRC, **Hamilton**, Ont.

Oct. 12: Rehoboth CRC, **Bowmanville**, Ont.

Oct. 19: Chr. Ref. Church, **Belleville**, Ont.

Nov. 2: First CRC, **Sarnia**, Ont.

Advertising Deadlines

Dated	Mailed	Classified Deadline	Display Advertising Deadline
Fri. Aug. 30	Tues. Aug. 27	Thurs. Aug. 22-8:30a.m.	Wed. Aug. 21-8:30a.m.
Fri. Sept. 6	Tues. Sept. 3	Thurs. Aug. 29-8:30a.m.	Wed. Aug. 28-8:30a.m.
Fri. Sept. 13	Tues. Sept. 10	no classifieds in this issue	Mon. Sept. 9-8:30a.m.

Let's Play Chess

P. Layer

BY CORRESPONDENCE

All those who would like to play chess by mail, please read on. Another 5C (*Calvinist Contact* Correspondence Chess Championship) is planned for the 1985-86 season. All those interested, please drop me a line by September 30 (postmarked). Please indicate in how many simultaneous games you would like to play. Be sure not to tax yourself too much.

Some of the rules are:

1. First class mail is used to send the moves back and forth.

2. Maximum time limit per move is 48 hours; that is 1,000 times longer than in a normal game. Normally you will only need a few minutes and one postage stamp and envelope per move.

3. Unfinished games may be judged after 18 months of play.

4. Usually there is one preliminary round (1-4 games) and one final round for the winners (2-4 games). There is no obligation to enter the final round. A book prize is available for the winner in the Final group.

Results are published as they become known. Games with valuable chess strategy are often published in the paper unless contestants state otherwise.

In previous years, players with widely different strength and experience have entered, so there is an attempt made to match contestants in the first round. Hope to hear from you soon.

At Rosseau on Lake Rosseau in Muskoka

Glen Rocks

COLORAMA FELLOWSHIP

September 21 — 28

Accommodations and excellent food (breakfast, lunch and dinner).

\$130 — \$145 per person, per week

Rev. Gordon Wishart speaks and directs a very fine spiritual service in the evening.

Enjoy tennis, golf, fishing, row boats, canoes, etc.

Come and enjoy a week of Christian fellowship in the beautiful Muskoka.

For more information contact:

Mrs. Jean Muysen

P.O. Box 9143, Stoney Creek, ON L8G 3X7

(416) 662-7078

ICS evening courses
for credit

Biblical Foundations

MONDAYS, 7 P.M.

Fall: Dr. Calvin Seerveld: Old Testament
September 16 — December 16, 1985

Winter: Dr. George VanderVelde: New Testament
January 6 — April 14, 1986

Philosophy of Education

THURSDAYS, 7 P.M.

Harry Fernhout, PhD candidate

Fall: "Moral/Values" Education: A Christian Critique
September 19 — December 19, 1985

Winter: Contemporary Christian Philosophy of Education
January 9 — April 17, 1986

For more information phone:

(416) 979-2331

or write:

Institute for Christian Studies

229 College St.

Toronto, ON M5T 1R4

Van Halsema is coming

We now have more news
about the evening

It is called: "From Generation to Generation"

Thankfully recognizing (through song, word and music) all Opas and Omas who are still with us, here and in Holland.

ALSO CELEBRATING:

— PLUS-MINUS THIRTY YEARS OF IMMIGRATION

— TRUUSJE AND DERK'S WEDDING

— BACH'S 300th BIRTHDAY

— CALVINIST CONTACT'S 40th ANNIVERSARY

— LIFE WITH JESUS

WE SHALL TAKE UNDER THE LOUPE:

— C.R.C. WHERE ART THOU GOING?

(impressions from an anxious + 65er)

Written and performed by Herman de Jong

Under the auspices of C.C.

Very silent collection for the "Salem Fellowship Fund"

First evening will be held in the **Covenant C.R.C., St. Catharines** for the following area churches: Grimsby, Smithville, Fenwick, Dunnville, Wellandport, Welland Junction, Niagara Falls.

on Saturday, September 21, 8 p.m.



Inspecteur Van Halsema

ATTENTION
ALL
CC
READERS!

As announced, the September 13 issue of *Calvinist Contact* will be our special anniversary issue, on the occasion of our 40th birthday.

This issue will contain articles of historical value as well as many pictures that would otherwise not appear.

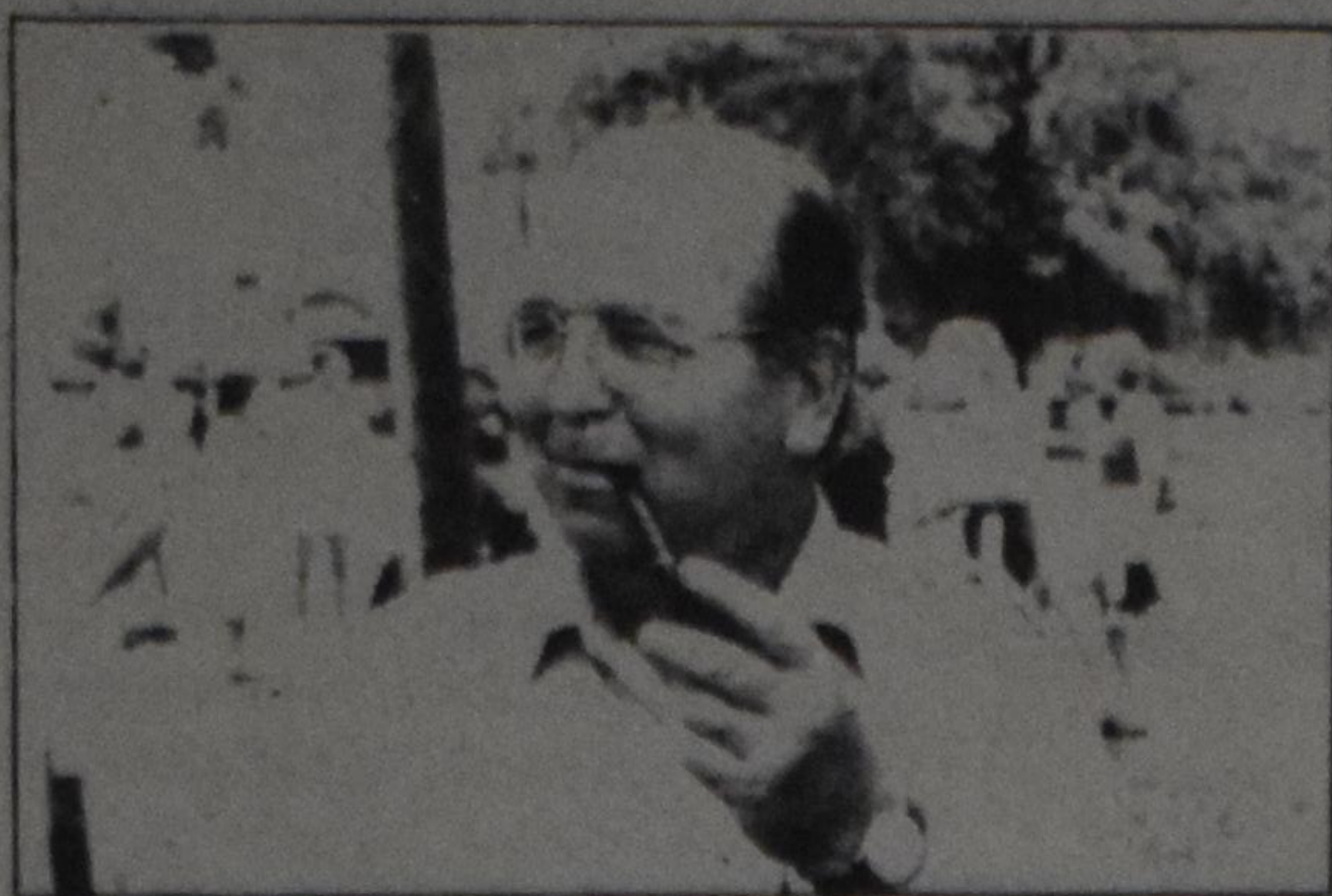
Due to space limitation, it will *not* be possible to include the "Classified Advertising" section in this issue. This applies especially to birth, marriage, anniversary, obituary and personal announcements.

We urgently ask our readers to take this into consideration when sending in your classified advertising.

Thank you very much for your cooperation!

Stan de Jong
Manager

Dutch



Herman De Jong

Tot dusver gaan mijn verhalen over dingen die twee jaar geleden gebeurden. Daar zal ik straks mee doorgaan, maar eerst wilde ik U graag vertellen dat we afgelopen Mei aanwezig waren bij de huwelijksvoltrekking van Derk en Truusje. Jullie hadden een mooie Meimaand. "Blij dat U er bent," zei schoonzoon Wim, "kunt U mooi mijn tuin even omspitten!" Maar Margriet bestrafte hem. "Foei jongen, daar is Vader nu te oud voor geworden, hoor."

We bleven maar drie weken deze keer. Het was ons toch hoofdzakelijk om de 'wedding' te doen. Dat is nu al de vierde van onze kleinkinderen in Canada die trouwt. Ach ja, Derk en Truusje moesten trouwen. Heel onverwachts! Oh, wat jammer, zult U zeggen. Wat leven we toch in een! Ho, Ho, niet zo'n vaart, mensen! Het zit wel even anders.

Derk is afgestudeerd aan het seminary. Hij was dus beroepbaar. Ja, dat moest er toch van komen. Wonder boven wonder besloot een kleine kerk in Ontario dat Derk precies de man voor hen was. Ik vertel U niet welke gemeente dat was: ze moeten daar wel aardig omhoog gezeten hebben ...

Tijdens het interview kreeg de kerkeraad van dat kleine kerkje Derk al gauw door. Als je ook twee koppen koffie omver gooit ... één op de vloer, de ander op het mooie Hollandse kamgaren pak van de voorzitter! Ook moest Derk de preekstoel even op. "Jullie moeten dat lessenaartje wel wat verhogen," zei Derk, "anders kan ik mijn preek manuscript niet zien. Ik zal maar eerlijk met U zijn: ik moet mijn hele preek kunnen oplezen, anders begin ik te stotteren." Terwijl hij de preekstoel afliep, vloog hij met een vaart tegen het doopvont. Het kandelde, en de mooie marmeren kom - nog afkomstig van een gesloopte Presbyteriaanse kerk — aan gruzelementen.

"Bent U getrouwd?" vroeg een schuchter kerkeraadslid.

"Nee," zei Derk, "maar ik heb wel een meisje ..."

"Nou," zei de natte voorzitter, "Het lijkt ons zeer verstandig dat U eerst trouwt voor U hier komt." Dat viel bij Derk niet in goede aarde. Hij had eerst een paar jaartjes zuinig willen leven om zijn studie schulden te betalen.

Derk kreeg geen ander beroep. Hij schreef: Opa, wat mot ik! Ik schreef terug: trouwen, aannemen, en geen gekke dingen meer doen!

Truusje was dolgelukkig. Daar had ze al die jaren op zitten wachten. Gelukkig was Mei ook mooi in Grand Rapids ... de 'garage sales' konden vroeg beginnen. Gedurende twee op elkaar volgende Zaterdagen hadden ze al hun meubilair bij elkaar. Voor een prikkie! Derk wou eerst niet mee naar de verkopen. Maar Truusje zei dapper: "Vooruit jôh, als ze jou zien, krijg ik het vast veel goedkoper!"

Derk maakte dan een praatje met de welgevoede en welgegoede G.R. lieden. "Ja," zei Derk op de meest zielige wijze, "Wij gaan naar een heel klein arm kerkje in Ontario." Ja, de C.R.C. mensen in G.R. hadden wel eens van Ontario gehoord. "Prachtig," zei er één, "dat jullie je beschikbaar stellen om daar missionary werk te doen." Van deze meneer kregen ze een prachtige refrigerator. Gratis, voor niks! Iemand anders zei, "O, Ontario hé, is dat niet die provincie waar ze met de kerk experimenteren? Nou, gelukkig dat er nog degelijke jongens zijn die daar heen willen." Deze mevrouw schonk Truusje een compleet servies, een snowblower, en een dozijn haarnetjes, want: het zal er wel erg waaien ...

Ze kwamen voor precies \$200.00 klaar ...

Ga ik U nu van de 'wedding' vertellen? Van de meest wonderbaarlijke 'wedding' in de geschiedenis van de Van Halsemas? Ik zit al te popelen! Maar ... er is iets anders tussen gekomen. En daarover willen we het eerst even hebben.

Op die trouwerij ontmoette ik veel ontzettend leuke mensen. Ze kwamen van alle hoeken van Ontario. De meeste van deze mensen had ik nog nooit van mijn leven gezien: Truusje komt uit een wijdvertakte familie. Nooit zag ik zoveel ooms en tantes, neven en nichten bij elkaar. Ofschoon deze mensen mij totaal vreemd waren, was ik geen vreemde voor hen. "Há, die van Halsema," werd er van alle kanten geroepen, alsof ik jaren onder hen vertoefd had. Margriet fluisterde me toe, "Ze kennen jou natuurlijk van dat piep-blaadje, waarin je die gekke verhaaltjes schrijft!" En inderdaad, dat was het geval ...

Van Halsema's Onthullingen

De "Wedding" van Derk en Truusje

Nu ga ik haast blozen. Ik had altijd gedacht dat die stukjes van mij voor bladvulling gebruikt werden ... vooral omdat je zo zou zeggen dat de meeste Dutch-Canadians — zich voorbeeldig aanpassende aan hun nieuwe vaderland — het Hollands geen blik waardig zouden keuren. Nu kom ik ineens tot de ontdekking dat ik gelezen wordt. Zelfs door studenten van het wijdvermaarde Calvin College!

Tijdens de receptie sta ik mijn glas nog maar weer eens te vullen met dat spul uit zo'n

grote kom. Een oude dame komt naar me toe. "Weet U wat U moest doen," zei ze, "U moest op tournee gaan hier in Canada." Bijna liet ik het plastieke bekertje vallen. "Op tournee?" riep ik verbaasd, "Daar ben ik toch veel te oud voor." "Kom, kom," zei de dame, "U lijkt me nog een flinke krasse man"

Ik wierp dat idee ver van me. Totdat ...! Totdat ik het kantoor van C.C. bezocht, om mijn rijke honorarium op te halen. Daar ontmoet ik de knaap, die mij het levenslicht

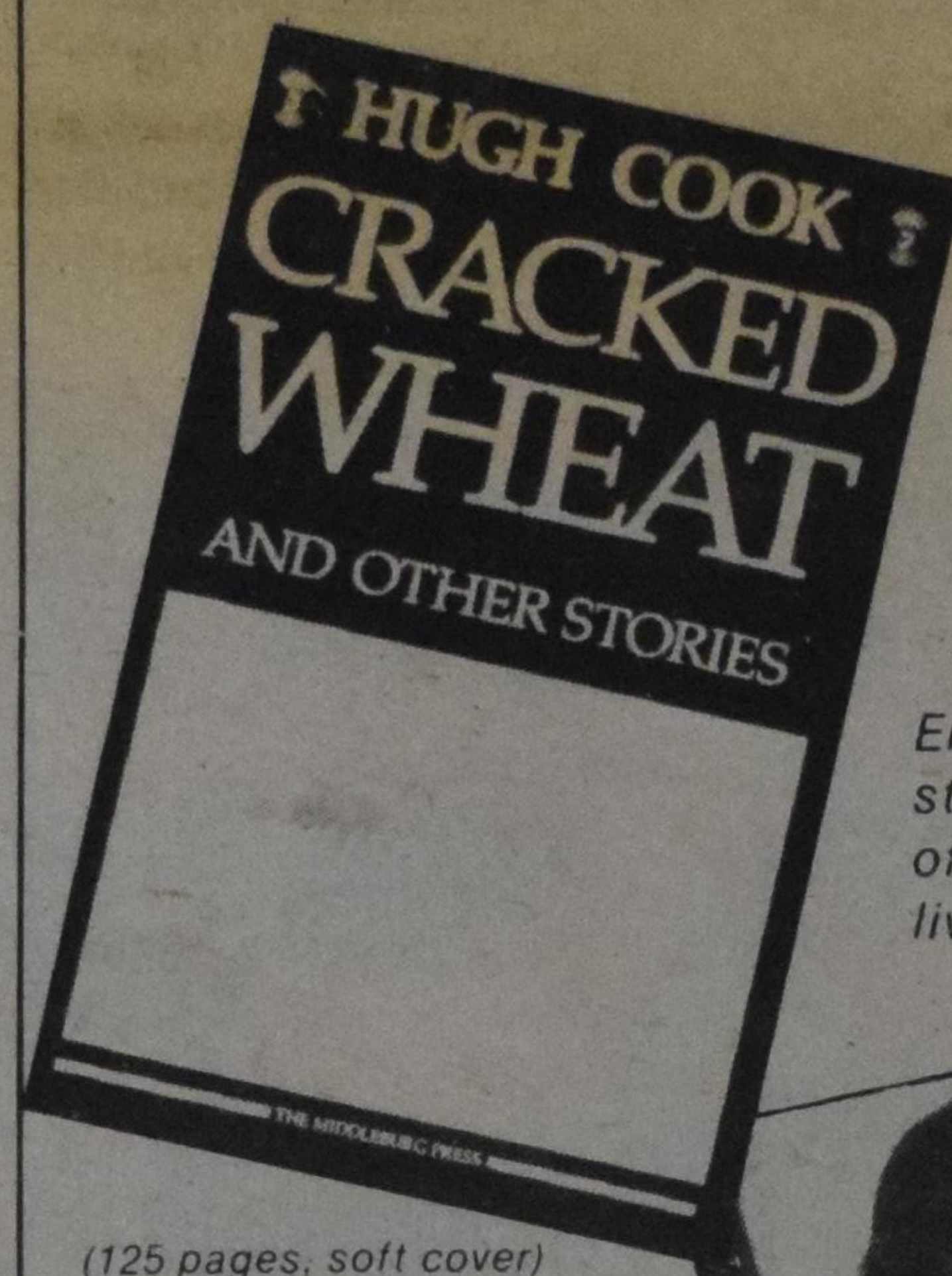
gaf. Jullie hebben zijn kale kop wel gezien bij mijn stukjes ... Ik zeg: Aangenaam, van Halsema! Hij zegt: "Nice to see you, my name is Herman de Jong ..."

De dames op het kantoor ... tjonge wat moeten die meisjes hard werken ... hadden de koffie klaar. Terwijl we lekker zitten te slurpen, zegt die meneer de Jong peinzend: "Weet je wat nu zo leuk zou zijn, Van Halsema, als jij hier deze herfst een tournee kon

Vervolg op pagina 23 ...

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Als je 't mij vraagt ...

Syrt Wolters

Heb je nog meer van die interessante verhalen?

Ja, ik heb nog wel meer interessante ervaringen van de eerste emigranten jaren. Eén daarvan moet ik u beslist vertellen. Het houdt verband met de kerstfeestviering in de openbare school.

Wat wisten wij van de manieren van kerstfeest vieren in Canada? Dus op uitnodiging van de school gingen wij naar de kerstavond van de school. Nou, dat was wel een gewaarwording. Santa Claus van de Noord Pool was het centrum van de avond. Toen we thuis kwamen besloten we direct: dat gebeurt niet weer.

In de loop van het jaar vergaten we het, maar tegen de kerstdagen kwamen de kinderen weer thuis met de boodschap dat er weer een kerstprogram ingestudeerd zou worden. We gaven onze kinderen de boodschap mee, dat ze dit jaar niet mee konden doen aan het kerstprogram.

De meerderheid van de schoolkinderen waren van Nederlandse emigranten. Die vertelden thuis dat de kinderen van Wolters niet mee mochten doen aan het kerstprogram. Verscheidene van die ouders kwamen tot de slotsom: als die kinderen niet mee mogen doen, zal daar wel een gegronde reden voor bestaan. Daarom: jullie doen ook niet mee. Dat betekende dat de meeste van de kinderen niet mee mochten doen.

En wat doe je, als je hoofd van zo'n school bent? Met onwillige honden is het slecht hazen vangen. Hij was knap nijdig. In zijn tijd eiste hij van de kinderen dat ze de volgende dag een briefje van vader of

moeder mee moesten brengen. Hij wilde de reden weten, waarom de kinderen niet mee mochten doen aan het kerstprogram.

Zo goed en zo kwaad als ik het voor elkaar kon krijgen schreef ik een briefje in het Engels, waarin ik hem meedeelde, dat een school die officieel niets met Jesus Christus te maken wilde hebben niet het recht had om de verjaardag van Jezus te verknoeien. Een paar dagen later kregen we via de kinderen een uitnodiging om op donderdagavond van die week eens te komen praten.

Nu moet u weten, dat enkele weken tevoren de school een film vertoonde om te laten zien wat de "openbare school" eigenlijk was. Sterke nadruk was gelegd op de neutraliteit van de school wat godsdienst betreft. Geen onderwijzer mocht zich mengen in de religieuze overtuiging van de ouders van de kinderen, op straffe van onmiddellijk ontslagen te worden!

We kwamen die donderdagavond samen in de school, maar tot onze verbazing kwam ook het schoolbestuur van het District ter vergadering! De voorzitter was, nota bene, mijn baas, de bedrijfsleider van het houtbedrijf waar ik voorman was. Toen was ik wel benieuwd wat er zou komen. Het hoofd opende de vergadering, heette ons welkom en nodigde ons uit om nu maar te zeggen wat we op ons hart hadden.

Niemand zei iets. Ik ook niet. Tenslotte, we waren uitgenodigd door het hoofd,

omdat hij met ons wilde praten. Nou, daar wachtten we op. Er was een gespannen atmosfeer. Tenslotte drong hij er op aan om ons uit te spreken, en omdat ik het gevoel had dat de anderen mij min of meer als woordvoerder beschouwden, stond ik op. Ik zei dat ik me een beetje onbehaaglijk voelde, omdat het schoolbestuur aanwezig was, en dat ik gevoeld had dat we "op het matje geroepen" werden om een schrobbering in ontvangst te nemen. Ik voelde me onbehaaglijk, omdat we juist enkele weken tevoren geleerd hadden dat niemand van de school zich mocht mengen in de religieuze overtuigingen van de ouders.

De uitwerking van m'n woorden was schokkend! Plotseling kreeg het hoofd een kleur als een biet en haktelede iets van dat het zo niet bedoeld was, enzovoort.

Maar toen barstte de bom: de voorzitter van het schoolbestuur stond op; hij was spin-nijdig. Hij zei, dat hij zich ergerde over de manier waarop "dis-placed persons" de vrijheid waar "we" (de Canadezen) voor gevochten hadden "misbruikten," een vrijheid die we niet hadden in ons land van herkomst.

Ja, dat moet je maar gezegd worden. Toen werd ik ook wat heet onder de kraag. Ik stond op, vroeg het woord en richtte mij tot Mr. Parish. Op het werk noemden we elkaar bij de voornaam, maar op de vergadering noemde hij me ook "Mr. Wolters."

Ik vertelde hem, dat ik uit een democratisch geregeerd land kwam; dat we geen "ontplaatste" personen waren en dat we, voor we naar Canada gekomen waren, er ons goed van overtuigd hadden dat Canada een democratie was. En wij hadden begrepen dat ook in Canada iedereen het recht had om zijn mening te zeggen, ook als dit niet in overeenstemming was met de gang van zaken. Toen vroeg ik hem op de man af: "Is mijn

opvatting van democratie juist?"

Hij gaf geen antwoord. Ik stond er op om een antwoord te krijgen of mijn opvatting van democratie juist was of niet. "Wat dunkt u, Mijnheer Parish?" Wat schaapachtig kwam het eruit: Uw opvatting van de Canadese democratie is juist.

Toen was het mijn beurt te vragen: "En wat komt u hier als bestuur doen? De kwestie waar het om gaat betreft de wijze waarop wij het kerstfeest vieren; dat is een zaak van godsdienst en de school heeft daar niets mee te maken. Ik vraag de voorzitter u te verzoeken deze vergadering te verlaten!" En ze gingen!

Daarna kwam het hoofd met het voorstel om het kerstprogram in onze handen te geven. Dan konden we doen wat we wilden! En dat is gebeurd. Het mooiste van alles was, dat we de volgende jaren het weer mochten doen, want het was toch veel mooier!

Maar de kous was nog lang niet af. Toen ik het alles thuis vertelde, vond mijn vrouw dat ik mijn baan wel wat erg in de waagschaal gezet had. Beiden voelden we wel dat mijn baas zeker niet erg gunstig gezind was jegens mij, na al het gebeurde. Het plaatselijk streekblad verscheen Vrijdags. Prompt het eerstvolgende nummer had een lang ingezonden stuk van Mijnheer Parish, waarin hij eigenlijk herhaalde wat hij op de school vergadering gezegd had over die "displaced persons" en zo.

De plaatselijke winkelier, ook een Nederlander, al sinds 1927 in Canada, en ook

aanwezig op die schoolvergadering, nam het voor me op in het volgend nummer van het weekblad. De week daarna verscheen er weer een ingezonden stuk van mijn baas. Ik las het toen ik op het kantoor moest zijn.

Terwijl ik het las, ging de deur van het kantoor van de bedrijfsleider open en kwam Mr. Parish tevoorschijn. (Ik had hem sinds die beruchte avond niet meer gezien).

Hij zag dat ik zijn stuk las en hij vroeg: "Well, Syrt, wat denk je daarvan?" Mijn antwoord was: "Claude, als ik zo goed Engels schrijven kon als jij, dan zou ik er een stuk tegenin schrijven, want ik vind dat het aan alle kanten rammelt."

Tot mijn uiterste verbazing zei hij: "Syrt, tell me what you want to write and I will write it for you!" Hij voegde er aan toe: "Ik was knap nijdig die avond, maar hoe meer ik er over denk, hoe meer respect ik voor je krijg. Zullen we vrienden blijven?" En hij stak me gul z'n hand toe! Ik kreeg er een brok in de keel van.

Later toen Houston z'n eigen Christelijke school kreeg, gaf de heer Claude Parish elk jaar een gift van \$1,000.00. En voor jaren kwamen ze met hun gezin trouw in de diensten van de Christian Reformed Church!

Syrt Wolters heeft een kapperszaak in het Empress Hotel in Victoria, BC.

Van Halsema

Vervolg van pagina 22 ... maken in Canada. Kun je meteen wat propaganda maken voor onze krant ... Je trekt je politie pakje aan voor de sier, je kunt je nog wel een paar stukjes Jan Zwart herinneren uit je jeugd, je praat wat, je speelt wat, je laat de mensen wat zingen en voor je er erg in hebt kun je een pracht van een culturele avond versieren."

Zo kom ik thuis bij Wim en Marietje. Helemaal van streek. Is dat nu mijn roeping? Wim roept enthousiast, "Doen Vader, dat wordt dé avond van het jaar!" Marietje, mijn dochter ziet beren op de weg. "U valt vast van het podium!" Margriet, mijn vrouw, zegt ernstig, "Jan, zoals altijd, (zal wel) laat ik dit geheel aan jou over. Maar je moet hier niet met gekke praat aankomen. De mensen zijn hier stukken ernstiger dan in Nederland hoor"

Kleine Wimpie, al behoorlijk genaturaliseerd, zegt: "Daar kun jou heel wat centjes mee verdienen, Opa ..."

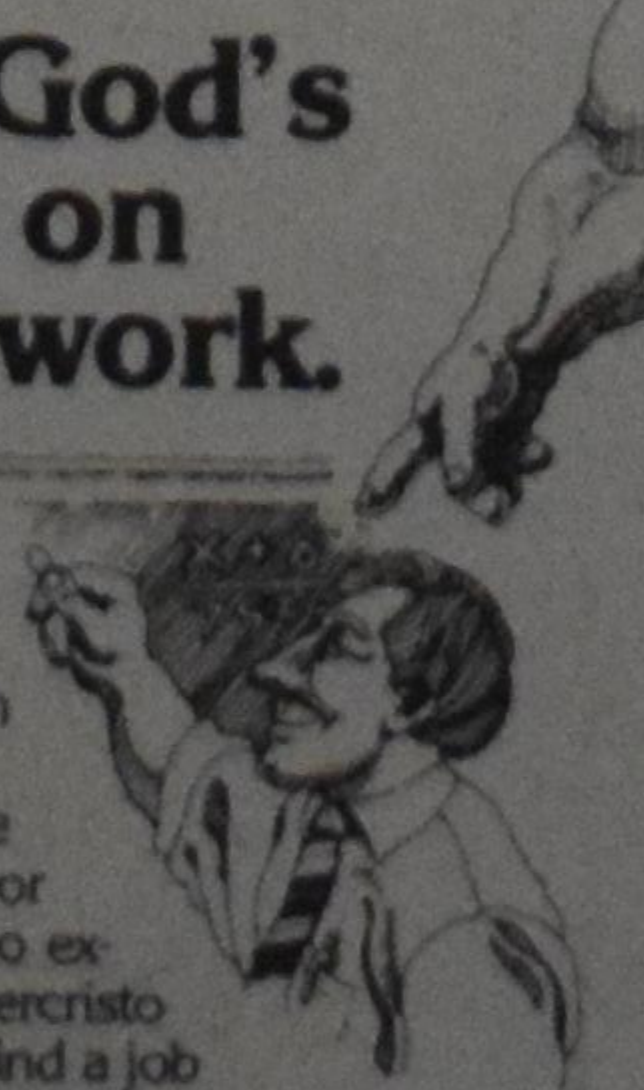
Ik zeg tegen Wimpie, "Nee kereltje, ik heb begrepen dat de opbrengst van de collectes naar een heel goed doel gaat, het Salem Fellowship Fonds. Opa heeft genoeg aan zijn A.O.W. en het pensioen van de politie."

"Jammer," zegt Wimpie, "Voor een Pavarotti concert betalen ze zo twintig dollartjes. Maar U bent natuurlijk lang zo goed niet!"

Ik zeg het maar even: Ik heb besloten te komen. In September. Houdt de berichten aangaande mijn tour maar in de gaten! Ik zal wat extra medicijnen vragen voor mijn schicht ... En gedurende het tournee zal ik U vertellen van de "WEDDING!" Onder anderen

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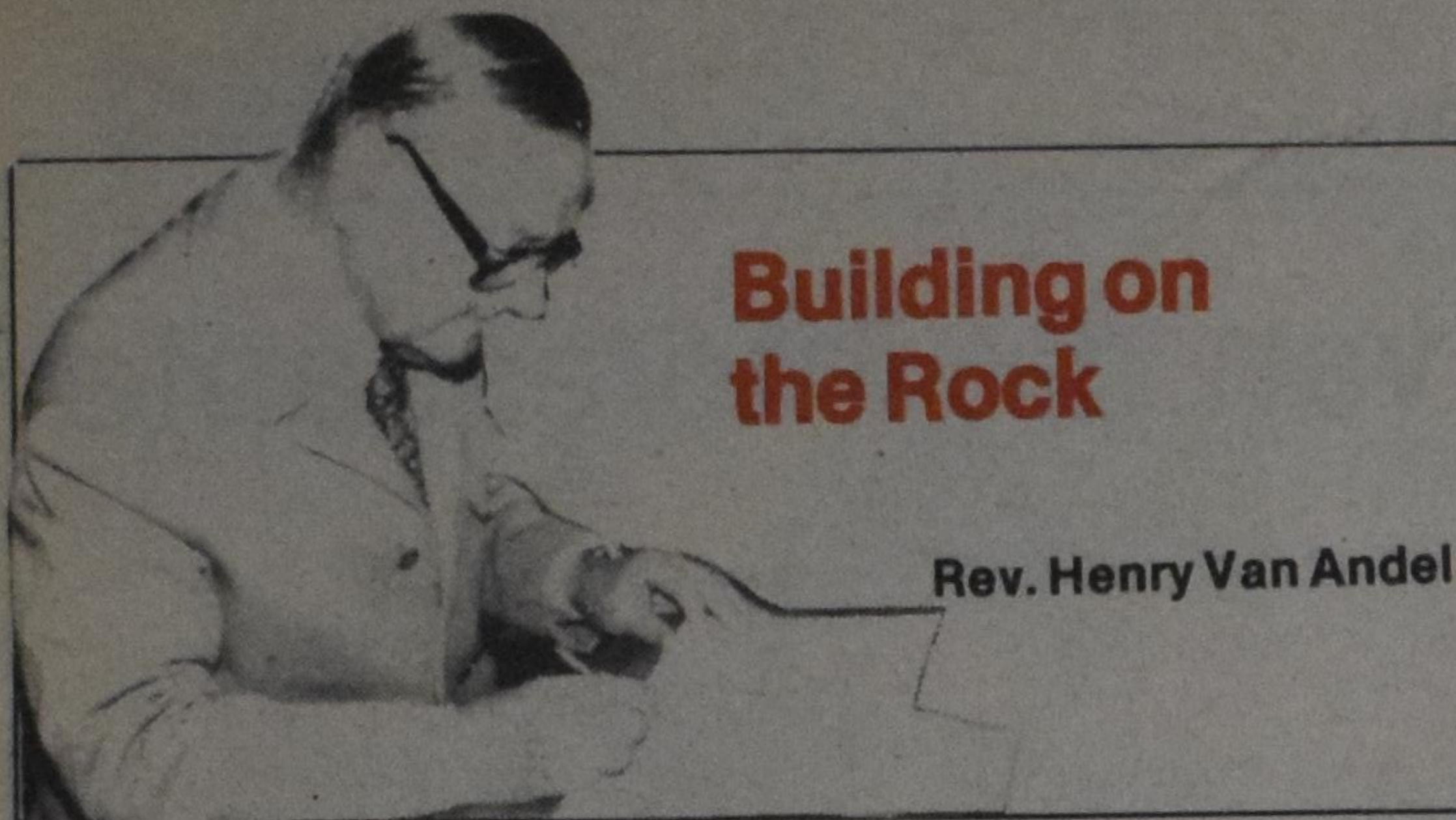
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Books



Building on the Rock

Rev. Henry Van Andel

The wide gate

For the gate is wide and the way is easy that leads to destruction.
(Matthew 7:13)

We must be very careful when we try to determine what Jesus meant when He spoke of the wide and the easy way. We are inclined to think that the broad way is that where gross sinners walk, a highway for liars, thieves, adulterers or people that indulge in worldly pleasures. Maybe we think that only unbelievers walk on that easy pavement in life. They do so as long as they do not change their worldly life-style.

However, we must not forget that life which is pictured as walking through the wide gate may look very pious. For instance the Pharisees, who interpreted the law with 613 special precepts, also walked through the wide gate. This tells us that the wide gate is also there where Christianity is identified with tradition and legalism. Even if it looks as if people are going through the narrow gate because of the strictness with which they follow their religious and moral patterns, yet they may belong to the easy-way walkers. A sermon and a church service can become a signpost to the broad way if the message is only filled with moralism. Or there may be a beautiful atmosphere and attending people may become moved with religious excitement, nevertheless the gates to the broad way may be widely opened.

The wide gate and the easy path are trodden when a person — pious as he or she may seem to be — does not surrender to Jesus Christ. Christ said once, "I am the way." He also said, "No one comes to the Father but by me." He could also have said, "I have the narrow way, because for many people it is not easy to kneel at the foot of the cross with the prayers, 'Lord, be merciful to me, a sinner.' " This can only be done by giving up our own worthiness.

Published posthumously.

Cults

Everything you should know about cults

Dealing with Destructive Cults by Una McManus and John C. Cooper. Grand Rapids, Mich.: Zondervan Publishing House, 1984. Softcover, 159 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

To the writing of books on sects and cults there seems to be no end. One wonders, therefore, whether something new and relevant can still be said on the subject. Many current publications don't offer much. But Una McManus and John Cooper's comprehensive book is different.

It is a caring hand ready to help those caught in the web of cult confusion. Parents who want to get a child out of a cult will find information and encouragement. Ex-cult members are shown where to get help and support. The pros and cons of kidnapping and deprogramming are forthrightly discussed. The authors warn, "Already individuals have been deprogrammed who have no cult affiliation, but have simply adopted a lifestyle held in disfavour by the middle-of-the-road majority."

Appendixes that define and explain specific cults and give addresses of anti-cult organizations are included. (With one exception, the addresses are American). Besides the Council on Mind Abuse, Inc. (COMA) in Toronto, there is also the London Cult Awareness Centre, London, Ontario. When some time ago, I wrote

a series of articles on sects and cults, I received phone calls and letters from parents and pastors for information or advice. I suggest that anyone who is counselling an ex-cult member, or parents who have a child in a cult, buy this book. Recommended!

Una McManus, a native of Dublin, Ireland, was reared a Roman Catholic and educated in convents and boarding schools. She has been a member of the Children of God for five years. Dr. John C. Cooper is professor of religion at Susquehanna University in Selinsgrove, Pennsylvania.

Theology

Analysis of a Canadian evangelist

Ravished By the Spirit by G.A. Rawlyk. McGill-Queen's University Press, 1983, 136 pp. Reviewed by Ray Metcalfe, Toronto, Ontario.

This text is a compilation of the *Hayward Lectures* presented annually at Acadia University. In 1983-84 Dr. Rawlyk, professor of History at Queen's University, gave the *Hayward Lectures* on the noted Canadian evangelist, Henry Alline.

Although much

interpretation has been given by Rawlyk on Alline, as much as is possible he lets Alline speak for himself from sources such as Alline's Journal — from which the Free Will Baptists have drawn much doctrinal teaching.

Although a Canadian evangelist, Alline had a great impact upon New England Free Will Baptists. In Nova Scotia such influences as antinomianism pushed Alline's followers towards the Calvinist Baptist Church. In New Brunswick it retained much of its originality: "subjectivity, emotionalism, Edenic experience, free will and the imminent return of Christ" (p. 67).

Dr. Rawlyk tries to show how in spite of his pietistic and mystical gospel, Henry Alline was one of the most influential revivalists in Canadian evangelical history.

Only a few will appreciate this book. It is heavily detailed and the lectures assume a certain grasp of Canadian evangelical history which few possess.

Recommended for the studious and well-read.

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